

**SECTION 12** The Coming Postmillennial Rapture of The Harvest at the End of the World,

(The Second Resurrection and The Rapture of the Damned),  
and The Eternal Age of Peace

<b>CHART of the Raptures and Stations of the Immortals</b>	
<b>Rapture</b>	<b>Station</b>
The Pre-Church and the Church	<i>kings and priests</i> and the <i>wife</i> of Jesus forever
The Tribulation Gentiles	<i>servants</i> of God in the Temple in Heaven in The Millennium and in <i>new Jerusalem</i> in The Eternal Age
The 144,000 Jews	<i>virgins, firstfruits</i> and entourage of Jesus forever
The Two Witnesses	<i>two witnesses</i> and <i>two candlesticks</i> before God forever
The Tribulation Jews	<i>victory over the beast</i> Jews in Heaven in The Millennium and on <i>mount Zion</i> on the <i>new earth</i> in The Eternal Age
The Final Harvest	<b>?</b>
The First Resurrection	<i>beheaded for the witness of Jesus</i> millennial rulers and rulers in <i>new Jerusalem</i> in The Eternal Age
The Second Resurrection	The Eternal Age <i>nation</i> dwellers and the <i>new Jerusalem</i> city dwellers

<b>CHART of 7 Distinguishing Features of The Harvest at the End of the World</b>							
X = Certain X = Uncertain BLANK = Certainly Not							
Raptures	From Grave	From Earth	Jews	Gentiles	To Earth	To Heaven	Saved
End of World Harvest	X	X	X	X	X	X	X

<b>CHART of 7 Distinguishing Features of The Second Resurrection</b>							
X = Certain X = Uncertain BLANK = Certainly Not							
Raptures	From Grave	From Earth	Jews	Gentiles	To Earth	To Heaven	Saved
2 <sup>nd</sup> Resurrection	X	X	X	X	X	X	X

<b>CHART of The End of the World Harvest in End Times Events</b>			
Sets of Events	The Church Age of Grace	The Great Tribulation	The Millennium
Position			End of World Harvest
After			

<b>CHART of 7 Distinguishing Features of The Rapture of the Damned</b>							
X = Certain X = Uncertain BLANK = Certainly Not							
Raptures	From Grave	From Earth	Jews	Gentiles	To Earth	To Heaven	Saved
The Damned	X		X	X		X	

This is another part of this **study** where the organization is more arbitrary. And I'm talking about the way I identify and categorize the raptures among other things. But it's also another place where I have little other help than to just do it my way. But I'm not taking the credit because it's not really my doing. It's really God's. And part of what I mean is that He's the one who portrays the last rapture at the end of The Millennium as just one rapture, which I call The Harvest at the End of the World, and also as two raptures, which I call The Second Resurrection and The Rapture of the Damned. Clearly the participants go to two different places and fates. But apparently the transformation happens simultaneously making the rapture really just one event. We'll get to more of the specifics of this 'rapture' in this section.

Neither The Great Tribulation nor The Millennial Age is hidden from the Old or New Testament **prophets**. But that doesn't mean all the information about these **ages** is out in plain sight. I mean there are innumerable **precepts** throughout The Bible about these dispensations of God— innumerable because no matter how many are found, those who **continue** will keep finding others. And there are at least a few reasons why you can't find them all. We have seen how God has purposefully scattered the **precepts** on any topic everywhere throughout His Word to keep true **wisdom** and **knowledge** from the worldly-wise. And we ourselves will continue to overlook some of them by compartmentalization, which can cause some really big messes when you're not checking your **work** regularly enough. But we really only begin to get a peek at the innumerable **precepts** still to be found when we **understand** the nature of **strong meat** in the natural progression of The Word of God. Because, as time allows, **precepts** can be combined into unlimited and growing combinations revealing countless new ones. And these kind of **precepts** are invisible to those who don't **work** to find them. They are the '**strong meat**' type of **revelations** from God that can only be found by persistently combining **precept upon precept** from both **here a little, and there a little**. So I'm saying I'm sure I haven't found them all yet, and that you shouldn't **believe** anyone who acts as if they have. And we have seen again and again how some make embarrassing mistakes precisely because they proceed as if they've got all the pieces. And the same humility and integrity that it takes to come to these **revelations** will be required in examining God's final **dispensation** which I call The Eternal Age of Peace. However on the surface, the **prophets and apostles** seem to offer less information about this age than some of the others, even though there is no contest that it will be the longest. But we've already begun to dig beneath the surface about what this distant future holds for those who will participate in it. See my revised and improved [CHART of the Raptures and Stations of the Immortals](#) on the previous page for a general look at the different roles different groups will serve in eternity.

And notice the name for the first rapture is changed. And I mean it's about time we acknowledged the ones participating in this rapture by a more proper name. It's not just for the Church in The Age of Grace. It's also for God's **accepted**—both Jews and Gentiles—from the **other ages** before The Age of Grace too ([Act 10](#); [Eph 3](#)). And I mean calling it just The Rapture of the Church is misleading. And too many think it's just for those who live in

The Age of Grace. So from now on I'm calling it The Rapture of the Pre-Church and the Church. Yeah, it's kind of an awkward name. But this will serve the purpose of getting it the appropriate attention it deserves—given the misconceptions that commonly go along with this rapture's more popular names. I mean I want people to ask, 'who is the Pre-Church?'

And notice again the graphic uncertainty of the station of those raptured in The Final Harvest. Can their station or stations be further identified? Maybe. But again, my **experience** tells me I should never expect to see the pretribulation day when I will be confident enough to say that all the references to any age, rapture or station are identified. Another good reason for this is that **prophecy** should not be anyone's only focus of **study** because no matter how deep you go, this is too narrow a focus and it will lead to errors. I mean those who are 'diligent', 'skilled', 'exercised' and 'wise' in their **study** and who 'endeavor' to 'properly handle' and 'correctly understand' **scripture** should consider all topics in context of the whole Word of God. But not to worry. God intended that we would not even get our first look at 'fully opened prophecy' until **the time of the end** anyway. And since this is His intention, there is no question in my mind that He will **accomplish** it ([Isa 55:11](#)) by choosing those of us who will take that first look, and **run** with it ([1 Cor 9:24-27](#); [Gal 2:2](#); [5:7](#); [Phil 2:16-18](#)).

From the perspective of stations, it's now clear to me that God will forever maintain the distinction between Jews and Gentiles that he started with Abraham. And yes, I **know** that Jeremiah records—in Chapters 30-31—that when there is no more Sun, Moon and Stars, there will no more be a nation of Israel. But this must be because the eternal dwelling place of Jews will be **the holy city, new Jerusalem** [Rev 21:1-3](#) that no longer includes a surrounding nation of Israel. And this will be because New Jerusalem will more than suffice as we will see. And we can see that Jews will always be distinct most obviously because their patriarchs will forever be inscribed over the gates of New Jerusalem. But surely 'temple sacrifices' will cease because evidently sinless immortals won't need to make such sacrifices—not to mention the fact that there will be no temple in New Jerusalem to make them in. We will see that God and Jesus Themselves will be the new temple and the direct focuses of worship. And since God has distinguished all these different raptured groups, many of them being distinctly Jewish, I'm expecting that they will remain distinct in their groups serving God in their different capacities appropriate to their stations forever. Maybe we won't commonly call ourselves Jews or Gentiles anymore, but we will nonetheless all remain distinguishable as groups, though nevermore divided in purpose, at least generally speaking.

The most detailed description of what The Eternal Age will be like is given by John in Revelation 21 and 22. We'll get to that before we're done. But the longest **prophecy** in The Bible, in The Book of Isaiah, introduced in Chapter 39 and running the next 27 chapters to the end of the book, provides a lot of background for The Eternal Age, including some descriptions of it, and even several necessarily obscure hints as to the participation of **Gentiles** in this unfolding eternal drama. Some say that Isaiah is a little Bible in itself. OK. But I'm not comfortable limiting myself to this perspective. The fact that he is an earlier **prophet** leaves more future time to deal with than the 'average prophet', and he also covers more detail than the 'average prophet', but his

message really starts from the point in time when he ministers. And he, like other **prophets**, can only offer prophetic accounts of events that will occur from his time on—the typical and persistent layering, scrambling, and ‘lensing’ of details notwithstanding—all of which just leaves us with a lot more ‘sorting’ and ‘stacking’ to do than with your ‘average prophet’. Also, I see this mega **prophecy** as mostly Isaiah and Jesus dialoging about what Jesus, His Father and **the Spirit of the LORD** have planned for the last ages of Creation and beyond. And some of this information comes through dialogue with the personified land of Israel, repeatedly referred to as **Zion**. But it’s easy to get confused as to who is speaking and who is being spoken to. Again, the speakers include Isaiah, Jesus, The Father and Zion. But I must admit I’m not always sure who is speaking and who is the intended receiver, though this is a key to being able to more fully **understand** the **prophecy**. And this is how some misinterpret it.

And what I mean by ‘lensing’ we’ve talked about repeatedly before. It’s the perspective, as in God’s or human. And as is common in **scripture**, it’s mostly God’s transcendent perspective that is **revealed** in this longest of **prophecies**. And God is not so much focusing on Earth’s entire history, but really on just the last ‘3 to 4 days’ of His entire ‘7 day plan’, or in human terms, on the last 3000 to 4000 years of His 7000-year plan. So you’ll get lost in this **prophecy** if you try to see it just in human perspective, because, again, God speaks of things happening over thousands of years as if they are happening over just a few days. And He even covers rather well the ‘2 days’ in the middle these ‘4 days’, The Age of Grace, since Jesus is the focus of that **dispensation**. However these **days** are mostly masked in a Jewish perspective.

By-the-way, I’ll argue out this entire ‘7 days’ is equal to ‘7000 years’ chronology further in [The Ages of Creation study](#). For now you need to be aware that Isaiah’s **prophecy** naturally covers only about half of God’s plan, though I should also acknowledge that he does give some testimony here and there of some of God’s former glorious works including The Creation, The Flood and The Crossing of The Red Sea. But I see the mentioning of these occasional and brief ‘history lessons’ as predominantly for the purpose of encouraging us to accept and believe in faith what God reveals about the future. And we’ve poked around some in this **prophecy** already, but there are good reasons to undertake a selected survey of the whole thing.

The main reason is that we want the whole context for Isaiah’s predictions about The Eternal Age found in this **prophecy**, and we will get the context for references to other topics we have covered too. And the primary context is this. Isaiah’s pronouncements for God in this last of his **prophecies** are in answer to a plea of **Hezekiah king of Judah** [Isa 38:9](#). He is the second to last ‘God-approved’ **king of Judah** from the split-off, two-tribed Kingdom of Judah to live and die before these two of the twelve tribes are taken into captivity into **Babylon**. The ten-tribed **kingdom of Israel** has already been ‘carried’ **captive to Assyria** at this time ([2 Kings 15:29](#)). And this is during the period of the Assyrian Empire’s ‘World rule’, though by then they are demonstratively in decline. The two-tribed Kingdom of Judah escapes Assyrian captivity during Hezekiah’s rule, obviously due to his faithfulness to God. But Assyria shortly thereafter, already gloriously whipped by God, falls to Cyaxares the Mede and Nebopolazzar of Babylon (in about 612 BC) before

Cyaxares dies leaving Nebopolassar and then his son, **Nebuchadnezzar**, in control and finally ready to do his round up of the remainder of the Jews and of all their possessions in the lifetime of **Daniel the prophet**. Reread [SECTION 7](#) if you didn't connect all that. Anyway, Hezekiah's plea is in response to Isaiah's 'bad news' of this coming Babylonian captivity. In response to the bad news, Hezekiah asks for some 'good news' to go along with the bad, for some **comfort** for his people ([Isa 40:1-2](#)). And Isaiah is prepared to offer plenty—27 chapters worth. And though the Jews 'at this time' are already divided into two kingdoms, one of which is already in captivity, Jews today can discern that the **good tidings** Isaiah brings is for both the kingdoms of **Judah** and **Israel**. And we will also be able to see that there is 'good news' in his message for **Gentiles** too. With hindsight from The Age of Grace and the foresight of **the Spirit of truth** that promises to show us **things to come**, including all the methods of **study** and **exercise** we have **learned** and 'used' so far, we can see that these **good tidings** are for Jews and Gentiles the World over. And with a better picture of all these comforting **good tidings** we will be better prepared to **understand** the crowning **comfort** offered by God through Isaiah in this **prophecy** which is the coming Eternal Age of **peace**.

In [Chapter 39](#), Isaiah seems to provoke the plea by King Hezekiah by offering the 'bad news' about the Babylonian captivity coming in the fairly immediate future. But I guess it's really Hezekiah that causes this bad news. The **king of Babylon**, who also resisted Assyrian rule **at that time**, is **Merodachbaladan** or Merodach-Baladan—where 'Merodach' means 'Mars'. And there are earthshaking and 185,000 other reasons why this particular **king of Babylon** should **at that time** be named after 'Mars', and if you really can't guess why yet, a thorough explanation will be found in [The Ages of Creation study](#). This Merodach-Baladan pays King Hezekiah a visit in Jerusalem apparently to do reconnaissance for a future invasion of Israel under the guise of his concern for Hezekiah's health. And Hezekiah falls for it, showing Merodach everything. This provokes the bad news from Isaiah that Babylon will ultimately succeed with a plan to take The Kingdom of Judah captive and haul off all its riches. In the book of Daniel we **learn** that in the process of this successful raid and overthrow of The Kingdom of Judah, **Nebuchadnezzar** will **bring** [for **eunuchs**] **certain of the children of Israel, and of the king's seed, and of the princes... of the children of** [the tribe of] **Judah**, [and possibly in Hezekiah's line,] **Daniel** [Dan 1:3-6](#). Isaiah promises in advance that this will occur saying,

**...the days come, that all that is in thine [Hezekiah's] house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon** [Isa 39:6-7](#).

But starting in the next chapter, and all the way to the end of the book, the **tidings** get generally much **better**.

Isaiah's final **prophecy** of 27 chapters starting in [Chapter 40](#) covers future events starting from the then 'soon to occur' Babylonian captivity of

both **Judah** and **Israel** all the way to descriptions of the beginning of The Eternal Age of Peace. Typical Biblical layering and backtracking are in abundance in this **prophecy** which recycle and repeatedly refine many topics and themes, which are also found elsewhere all over The Bible. We must **understand** though, that this particularly generous batch of news is meant to give God's people **comfort**. And we're going to sample some of these comforting topics and themes that are carried throughout this **prophecy** so we can better appreciate the high point of them all. And I'm not implying that any of this is in any kind of a correct order, or free of numerous and lengthy digressions.

One dominant theme that Isaiah continually reemphasizes throughout the **prophecy** is that of God's **greatness** and **glory**, that He can **hear, know** and **do all** His **pleasure** whether **good** or **evil**, and that nothing is out of his reach or earshot ([45:7](#), [54:16](#), [46:10](#), [59:1](#), [66:18](#)). He cannot be made to 'faint' or become **weary**, and *there is no searching of his understanding* [40:28](#). He created all things, including **the earth** and **man** and **the heavens** which He says He 'commands' ([42:5](#), [45:12,18](#))—evidently in part to bring great judgments on the World and in part to bring deliverance to His people. And He can **accomplish** and **prosper** in anything He sets His mind to do ([55:11](#)). And He will control His power to easily and absolutely annihilate only everything necessary for His people's sake ([54:9](#), [57:16](#), [65:8](#)), though **the slain of the LORD shall be many** [66:16](#). And we can't touch Him in any respect because His **ways** and **thoughts** are so much **higher** than ours even *as the heavens are higher than the earth* [55:9](#), and there is **none else**, and **none beside**, and **none like** Him ([45:5-22](#), [46:9](#)). And again in this **prophecy**, as is His custom, He is telling us some of what He is going to do in advance so we'll have no excuse but to give Him the credit instead of giving it to 'false gods' when **all** is fulfilled ([46:10](#), [48:3-5](#)). And all this is most comforting because He is **faithful** and **righteous** and full of **mercy** and **lovingkindness** for His people ([49:7](#), [53:11](#), [49:10-13](#), [54:8-10](#)), and even to the **wicked...and the unrighteous man...**[if they will] **return unto the LORD** [55:7](#).

On the other hand there are the recurring warnings to the **wicked** who will not **return unto the LORD**. God calls them **obstinate** [48:4](#). They are also hedonistic, lazy, greedy, ignorant and drunkards ([47:8](#), [56:10-12](#)). And they are vain, phony, selfish, violent and rebellious ([48:22](#), [57:20-21](#), [59:7-8](#), [65:2](#)). And worst of all, they are '**evildoers**' and rejecters of the **truth** ([59:4-15](#)). These types tend to be led by **vanity** to trust in **gods** that take the form of **molten** and **graven images** or **idols** that **see not, nor know** anything, so that those who **worshippeth** them **may be ashamed** ([42:17](#), [45:16](#), [44:9-20](#)). But **ashamed** is not the half of it. God promises to **punish** these **wicked**. He is the reason they **perish** and suffer **desolation, and destruction, and the famine, and the sword**, and they **shall all bow down to the slaughter** ([41:11-12](#), [59:7](#), [65:12](#)).

But all these must be the worst of the lot, because there is another repetitive theme that runs throughout this **prophecy** implying that we're all guilty. Isaiah reveals that,

**All we like sheep have gone astray; we have turned every one to his own way** [53:6](#)... [And that] **we are all as an unclean thing,**

***and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee [64:6-7](#).***

But God assures us that there is a limit to His anger with His people, and not to his 'mercy' or 'forgiveness'. And this must be why God is repeatedly found to be taking all the credit for 'gathering' and 'delivering' and 'saving' and 'preserving' and 'restoring' and 'redeeming' His people ([43:25](#), [56:8](#), [45:17](#), [46:13](#), [49:6-8](#), [54:7-8](#)). The only justification in the end for Him saving his people is that He does it for His **own sake** and **glory** ([43:25](#), [48:11](#)). He will glorify Himself in this way by His 'holy' **people**, and by His 'holy city' **Jerusalem**, and by His 'holy temple' or **house** ([43:7](#), [45:25](#), [65:18](#), [62:1](#), [66:10-21](#), [56:7](#), [60:7](#)). He says that His **arm brought salvation** because no one else could ([59:16](#), [63:5](#)). Of course this **arm** metaphorically is or belongs to Jesus.

And there are also very many other obvious references to Jesus throughout the **prophecy**, including about His first and second comings. However most of these awesomely comforting references, if not already touched on so far or unavoidable further on, are already well **known**, so I'll leave further review of these references to you. And as for the **comfort** for God's people—mixed with other emotions—that comes from the **destruction** of the **wicked** that will not **return** to God, I think we all **understand** what that's all about, so we'll leave that behind for now too.

And though most of this **comfort** in this **prophecy** is specifically directed at **Jacob and Israel**, there is also occasional mention of how all this applies to **Gentiles**. These clues are supposed to be invisible from an 'Old Testament perspective', but we can now see that they were just unnoticed back then. And evidently this oversight was a **work of God**. I mean God sends **strong delusion** right? He must also make it easy enough to ignore the clues that are right in your face if He wants to. And surely God can also hide things lots of other ways. But now we are unhampered by any kind of God's **strong delusion**. Now by The Spirit of Truth the 'hiding techniques' that God has used in the past can be exposed as they have been throughout this **study**. And we can **interpret** all **prophecy** fully because it's no longer **closed up and sealed till the time of the end**. And it will be possible now to see how much of this **prophecy** applies to Gentiles as well as to Jews. The most obvious clues are specific references to **Gentiles** themselves. This particular largest division of mankind is directly mentioned by name 14 times in Isaiah's **prophecy**. And the **prophecies** about them, like The Jews, involve The Church Age of Grace, The Great Tribulation, The Millennial Age of the Kingdom of Christ, and The Eternal Age of Peace. See again the [TIMELINE of The Ages of Creation](#) on [page 458](#) for a review of these timeframes.

And actually there are a couple of references to Gentile **salvation** that aren't well hidden at all. God states directly that Jesus will be, specifically,

***...a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house [42:6-7](#).***

And again about Jesus God says,

***I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth [49:6](#).***

I mean, I used to think that we take The Spirit in The Age of Grace for granted because of how plain these verses are. But we should also **understand** that this is a way to see part of what God meant when he said that He **hid** it. Certainly it's not so much well hidden as lost in the continual assurances of salvation for the Jews. But again, we **know** when God sends **strong delusion** that people will believe lies. And we must also **understand** that when He says something's **hid in God** that no one will be able to see it even if it is in plain sight. But now we can clearly see that Jesus is this **light** beginning in The Age of Grace and continuing throughout The Great Tribulation and The Millennial Age wherein Gentiles of all **ages** are saved by Him.

But it does seem that **Jacob and Israel** will end up with the eternal 'upper hand' over **the Gentiles** from Isaiah's perspective. It's **the Gentiles** that are summoned and must come to Jerusalem to serve and support, to pay respect and tribute, and to submit to and work for the Jews. And they and their **children** will do so gladly. Even Gentile **kings** and **queens** will serve the Jews, and **bow down** to them, and will go so far as to **lick up the dust of** [their] **feet [49:22-23](#)**. Jews will **inherit the Gentiles**, and Gentile **kings** will **bring** to the Jews **the forces** [or "wealth"] **of the Gentiles** ([54:3](#); [60:5,11](#)), or metaphorically, the Jews will **suck the milk of the Gentiles, and shalt suck the breast of** [Gentile] **kings [60:16](#)**.

Further, Jews will have the authority. They...

***...shall be named the Priests of the LORD: men shall call you [the Jews] the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves [61:6](#).***

In other words, all that the **Gentiles** will have will really be owned by the Jews. And this makes sense with what we saw of Millennial Israel in the last section. And Isaiah's **report** is clear that the **nations** made up of **Gentiles** in The Millennial Age and The Eternal Age will be subordinate to the Jews in Israel as well as in New Jerusalem. This is true. But this must really be only a picture of the **Gentiles** who will survive The Age of Grace unsaved, and miraculously enough, also survive The Great Tribulation too, who also produce **offspring**, and who ultimately live under 'Jewish rule' on Earth in Jesus' eternal kingdom starting at the beginning of The Millennium.

But what about all the groups that escape The Great Tribulation by death and/or rapture? We already **know** that Isaiah cannot see where the raptured Gentiles end up, but can only at best be enlightened as to where all the Jews end up, seeing them necessarily as ruling over any surviving Gentiles. But with **diligence** we can distinguish the different groups of both the Jewish and Gentile redeemed 'ruling-class' that must be hidden from Isaiah, because The Holy Spirit now promises in this **age** to show us **thing to come**. And all that is left for us to do is to **believe** that we can finally sort them out in Isaiah's **prophecy**.



But actually, I also **hope** that this is the juncture where all of us get passed our tendency of seeing ourselves as God's main focus. Or maybe you're already convinced that The Final Harvest participants are part of the Bride of Christ? I guess I can't prove it either way. But the only way I can make sense of a myriad of apparent contradictions is to realize that such inconsistencies are based on an immature, self-centered perspective. It's the one I was taught when I was still a **babe**—by **babes**. And we **babes** can be cute and lovable and all, but it eventually occurred to me that it takes a rather ignorant and self-centered Gentile to dismiss—or just plain miss—the idea that the main purpose of The Final Harvest Rapture at the end of the 70<sup>th</sup> Week is to redeem the Jews, and that Isaiah's **prophecy** makes clear that God's original and more openly planned **bride** of Christ is the Jews. Of course everyone seems to be aware that Jews are guilty of the same kind of self-centeredness. They tend to think they will be the only ones too. But they have the better reason because most of the Old Testament proclamations of God's plans of redemption are plainly for them. And The Great Tribulation—the 70<sup>th</sup> week of God's plan **prophesied** by Daniel—is specifically intended for them...

***...to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy [Dan 9:24](#).***

This is God's plan for the Jews, and for **the holy city**, Jerusalem.

So the real question should be how we Gentiles happen to fit into God's plan for them. Or rephrased with Paul's metaphor, how is it that we will somehow be **grafted in** as **branches** to their **root** and **tree**, which is Jesus? And it's not like Paul doesn't make this abundantly clear in [Romans 11](#). But **babes** naturally miss that they aren't the center of attention. And they easily compartmentalize and forget that The Great Tribulation is mainly the completion of the plan of salvation for the Jews. And they wouldn't put it together that the Church—and the Pre-Church—are going to have to wait until God is finished with His plan for **his people** the Jews before we all get married to Jesus. And remember that most Jews who are **gathered** back to Israel according to God's plan don't even recognize their Messiah until about halfway through The Great Tribulation. So it's time to grow up. And by that I mean that it's time for you to see that God's original, never hidden plan to redeem His **bride** is for the Jews, and that this is 'finished' at the end of His 70 week plan for them, and just in time for the wedding in Heaven that was apparently also originally planned for them too. Praise God He later reveals that Gentiles can also participate in this wedding. And in this way Jews and Gentiles become of the same **tree**, and of the same **bride**, finally all brought together at The Marriage of The Lamb to be **his wife**.

And for those of you who have just come to this **revelation**, don't think of it as another 'wild goose chase'. It's more just another example of what you must be prepared for and what it sometimes feels like to grow-up in The Word of God. Much like Isaiah, I am not only aiming to **comfort** you, but also to **teach** you how it feels to begin to be **conformed** to God's Word. So I left some **revelations** about The Final Harvest to be discovered now, much like

the way it originally occurred to me, so that you too could **experience** a transforming **revelation** in its natural habitat—along the way. You have to get used to the fact that your ideas will and must change in order for you to **grow**. This is what this **study** is all about. That, and **continuing** to **exercise** in what you think you **know** to be **true** so that you can see that it holds up as **the truth** in every growing rearrangement of **precepts** and by **'many infallible proofs'** [Acts 1:3](#).

And otherwise, to encourage you to regularly be...

***Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*** [2 Cor 10:5](#).

Because,

***...that which beareth thorns and brier is rejected, and is nigh unto cursing; whose end is to be burned*** [Heb 6:8](#).

And in context of this **study**, erroneous **imaginations** are anywhere from embarrassing to deadly. Speculations are at best worth further speculation but only if they continue to stand up in the never-ending quest to, **Prove all things** and **hold fast that which is good** [1 Thes 5:21](#), and only if you 'reject' **every high thing** else. Again, any **thing** purporting to be a **doctrine** or a **teaching and preaching of the word of the Lord** that you cannot continually and unfailingly **prove** should be **rejected** as speculation at best to avoid future **shame** or worse. But anything you think you have 'proven' should be part of your continual **exercise** to further establish **the truth** of it and improve your **understanding** of it. And **the Spirit of truth** will help you with this beyond all human ability.

So here's where we begin to expose some more of God's better 'hiding techniques'. And I mean hiding techniques like riddles, puzzles and mazes wherein God hides the 'meatier' **truth** in His Word. And to uncover some of this 'veiled' **truth**, we can start by looking at the 'ruling-class' Jews that are not hidden. In doing so we can expose the comparable 'ruling-class' Gentiles. And I mean from a 'New Testament perspective' we will be able to read into this **prophecy** that immortal Gentiles are also **'with'** Jesus in Jerusalem being 'served' alongside the immortal and mortal Jews by the nations' Gentiles. How can we see this? To start with, there are a number of mysterious comments implying Gentiles will not only be saved, but that they will also be called and gathered by God too. God says,

***I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name*** [or to the Gentiles] [65:1](#).

And He is also found to say,

***The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him [again, Gentiles] [56:8](#).***

This ***nation*** He calls to and the ***others*** He ***will...gather*** must be Gentiles. Of course this doesn't tell us what He calls them for, or where He ***gathereth*** them to. Are they called only to serve the Jews? This can't be the case. The fact that God will gather them too implies that they have special places with God and Jesus just like the Jews do. So we can assume that the Gentiles that are seen 'serving the Jews from the nations' and these '***others*** God ***gathereth*** to himself' identify different groups of Gentiles. We can also assume that these ***others*** are gathered at different times for different stations including in The Rapture of the Pre-Church and the Church, The Rapture of the Tribulation Gentiles, The Final Harvest Rapture and The First Resurrection. At the same time Jews, besides traveling to Israel by conventional means or arriving in The Rapture of the Dead Jews, are also gathered at different times including in The Raptures of the Pre-Church and the Church, The Rapture of the 144,000 Jews, The Rapture of the Two Witnesses, The Rapture of the Tribulation Jews, The Final Harvest and The First Resurrection.

But an even easier way to see Gentiles hiding in the 'ruling class' is to consider Jesus ***the bridegroom*** and ***the husband***, and also His ***bride*** and ***wife***. Isaiah couldn't ***know*** that this ***bride*** and ***wife*** God speaks of repeatedly in his ***prophecy*** must also include Gentiles. But we can read it in now rather plainly. Isaiah reports that God will 'rejoice' over His people ***as the bridegroom rejoiceth over the bride*** [62:5](#). And by ***revelation*** from Paul and John by The Spirit we now ***know*** that the Gentile Church is also part of this ***bride***. But so are all the Jews and Gentiles from ***other ages*** transferred out of Abraham's Bosom to Paradise at The Resurrection of Jesus. And we must also now assume that all these, including others in The Great Tribulation, are only added to the originally planned bride—the Jews who participate in The Final Harvest Rapture at the end of the 70<sup>th</sup> week.

This brings us to another transgression of mine that I've also let you take the hit for—again just for the ***experience*** of it. But don't panic. If we do the necessary crime scene investigation properly, we'll find the 'smoking gun' that is sure to both convict the perpetrator and provide restitution for his victims. But again, I was a victim first. I mean God ***hid*** it from me in these complicated riddles and puzzles until I finally started asking the right questions. And as usual, I had to ***exercise*** with the precepts awhile before I recognized my misidentifications and saw God's hiding techniques. But this time more than others, I can only ***hope*** that I present this in a way that most of you can ***understand*** immediately, because inevitably some of you will require more ***exercise*** to see it.

This brainteaser can be found in Isaiah 49. In this passage the ***Gentiles*** cannot only be found between the lines, but they are plainly declared to be the ones that will be ***nursing*** the nation of Israel in her infancy. And the ***prophet*** communicates with a metaphor. He personifies the nation of Israel, calling her ***Zion***, and ***she*** mourns her ***lost...children***—dead or dispersed Jews. But Isaiah—***prophesying***—comforts ***Zion*** telling her that ***the LORD*** will send her new ***children*** that will ***gather themselves together, and***

**come to** her. And **the LORD** says she will **clothe** herself with these new **children** as a **bride** meaning that so many of them will be ‘crammed’ into Israel around her that they will complain that they need more room. And I guess this answers the question of whether Millennial Israel will be crowded or not. It will be. And Isaiah tells us where all the people will come from. The following separations are imposed upon this passage to indicate the different speakers in Isaiah’s dialogue with himself.

[Isaiah said for God to the personified nation of Israel, **Zion**] **Behold, these** [new **children**] **shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim** [Egypt—but naturally not from the east]. **Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.**

**But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven** [“engraved”] **thee upon the palms of my hands; thy walls** [that have become **decayed places** [44:26](#) or **waste places** [51:3](#); [52:9](#); [58:12](#) or **old wastes, former desolations** or **waste cities** [61:4](#) or **ruined places** [Ezek 36:36](#) or **desolate places** [Ezek 38:12](#); [Isa 49:19](#)] **are continually before me.**

[But Isaiah said for God] **Thy children shall make haste** [to return]; [while] **thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these** [from the north, west, and Egypt—but not the east] **gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow** [“small”, “crowded” or “cramped”] **by reason of the inhabitants, and they that swallowed thee up shall be far away** [in hell]. **The** [new] **children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me** [“small”, “crowded” or “cramped”]: **give place to me** [or more room] **that I may dwell. Then shalt thou** [Zion] **say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?**

[Isaiah answered for God to **Zion**] **Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they** [Jews and Gentiles?] **shall bring thy sons in their arms, and thy daughters shall be carried upon their** [Jewish and Gentile?] **shoulders** [among other means of

transport]. **And** [Gentile and Jewish] **kings** [i.e. Israeli Prime Ministers, American Presidents, British Prime Ministers, etc.] **shall be thy nursing fathers, and their** [Gentile and Jewish] **queens** [i.e. Queen Elizabeth, Margaret Thatcher, Golda Meier, Tzipi Livni] **thy nursing mothers: they** [Jews and Gentiles?] **shall bow down to thee** [**Zion**] with **their face toward the earth, and lick up the dust of thy feet** [or kiss the ground upon arriving in Israel]; **and thou** [**Zion**] **shalt know that I am the LORD: for they** [both Gentiles and Jews] **shall not be ashamed that wait** [and “hope”] **for me** [49:12-23](#);

Wow! There’s a lot here. I see the American and British involvement in the development of the nation of Israel. And I’m pretty sure Israel’s not done with her **‘to and fro’** boarder challenges quite yet. But we’re looking for the hidden Gentile **bride** among the Jewish part and among some other **Gentiles** that aren’t really hidden here at all. And there are a couple of things we need to focus on to identify them better. The first is that these new, surely Jewish, but apparently also Gentile **children** are going to ‘crowd’ into Israel following her **waste** and **desolate** period that must include some **to and fro** boarder rearrangements that finally result in an outcome where **they that swallowed thee up shall be far away**—presumably **in hell**, or in **the bottomless pit**, but eventually in **the lake of fire**. And surely some of these new Jewish **children** have arrived home already, and are still arriving, and are still involved with the ongoing **to and fro** boarder conflicts. And there must still be more to come because Israel isn’t that crowded yet. Of course there should be at least a decade or two to go to further populate Israel by my reckoning. And there will eventually be The Rapture of the Dead Jews to help out. But if only **the third part** of the Jews who make it to Israel ‘survive’ The Great Tribulation ([Zech 13:9](#)), we should still wind up somewhat short of overcrowding at the end of The Great Tribulation. But the overcrowding apparently doesn’t happen until the **destroyers** are **far away**, and this won’t be the case until after Jesus’ trip around The Lord’s Triangle. So evidently there will be some ‘ground-kissing’ by some ‘happy-to-be-home’ Jews and Gentiles still going on after The Great Tribulation at the start of The Millennium.

Here’s the general order of events we can sort out from this passage. 1) **Zion** or Israel mourns for her **lost** dead or dispersed **children**. 2) She becomes **waste** and **desolate** because of her **destroyers**. 3) And when her **destroyers** withdraw because of Israel’s **waste** and **desolate** condition, new Jewish **children** begin to ‘hurry back’ to Israel. 4) During this time, leaders in Israel and in other prominent Gentile nations help ‘nurse’ Israel in her infancy. 5) But evidently also during this transition Israel’s **destroyers** reengage her because Jews are returning to their homeland. 6) And this goes on until eventually she is no longer **desolate** nor troubled with continual boarder squabbles and wars. 7) And when her **destroyers** are finally put **far away**, evidently **in prison** or **perdition**, this is when all the new **children** finish filling up Israel, and at some point thereafter begin to complain they are too crowded and need more room. And Jesus is The One who will ultimately put these **destroyers...far away** when He comes again to live with His people in Israel. And hopefully these complaints of overcrowding come early in The Millennium from the Mortals living with the Immortals in

the greater Jerusalem area, and also not too long after from the **offspring** in both greater Jerusalem and in the tribal portions too. Because it will be OK to squeeze 'em all in for a millennium or so, because there will eventually be plenty of room for everyone in New Jerusalem as we will see.

More evidence of this full-dress performance is seen in a metaphor of Isaiah's where we are shown that Israel will **clothe** herself with her people **as with an ornament, and bind them on [herself], as a bride doeth 49:18**. And this metaphor is similarly used later by Jesus Himself. He says,

**...he [God] hath clothed me [Jesus] with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels 61:10**

You can get the context that this must be Jesus talking about being dressed by His Father from the first verse of this chapter. And if you **understand** that the **salvation** and **righteousness** He will be **clothed** with here includes the **salvation** of His people and the **righteousness** of His judgment at Armageddon, etc., we can put it together that His first full-dress performance will be when He 'puts on' Millennial Jerusalem at the beginning of The Millennium. Again, it's at the end of The Great Tribulation that the **destroyers** of Israel will be put quite **far away** after which Israel will begin to become quite **narrow by reason of the inhabitants**. And the both Jewish and Gentile Immortals must be a big part of this overcrowding. However I also envision here Jesus being **clothed** by the bejeweled New Jerusalem too. Remember that these two full-dress performances are really only on either end of 'one day' for God. But there are more clues that these full-dress performances will include quite a lot of Gentiles.

In Isaiah's conversation between himself and **Zion** God answers one of her questions. He answers the question about **where** her new **children** come from. Specifically she asks, **where had they been?** And she means, **where** are they before they **gather themselves together, and come to** her. God answers,

**Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders 49:22**.

Now the correct first impression we get here is that Jews will be gathered from **among the Gentiles** back to Israel. And I assume that the **standard to the people**—to the Jews—that God will **set up** is presently **up** and still signaling Jews to come home to Israel. But a question is raised in context here. Is God simply calling Jews from **among the Gentiles** when he 'lifts up his hand to the Gentiles', or does this instead mean that this is the general time when God also **gathers others 56:8** or **Gentiles** to Himself too? I think we may be seeing two processes here. It could be that God 'sets up His standard' to call the Jews home, and that He also 'lifts up His hand' to call Gentiles home too, indicating the different ways these two factions are called home.

But there's more **proof** in this pudding, which brings us to the next question. When God says to Israel, **they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders**, does He mean just Jews **shall bring** their children to Israel or does He really mean that this includes Gentiles 'bringing their children' to Israel too? Of course we **know** we're talking about the new **children** that come **from the north, west** and Egypt. But this could apply to both Jews that come from **among the Gentiles** and to Gentiles that pit-stop in Paradise along the way who originate from the same places. And certainly some Jews will also be taking a side trip or two on their way home. And this reveals an interesting choice. God is either referring to just mortal Jews who come to Israel carrying their children, or He is also including—though originally hiding—immortal Jews and Gentiles who come to Israel with Jesus who may have children with them too. I mean, what happens to redeemed children? Do they find themselves to be immediately 'grown up' **spirits** in Paradise or Abraham's bosom, or later when they become immortals? Or do their spiritual and immortal forms continue to grow 'normally' until they are mature? Or do they stay forever small in form. I'm pretty sure that their physical bodies left in the Earth and Sea don't continue to grow at least until they are rejoined with their spirits in immortality. And I wouldn't necessarily expect children to immediately appear 25 years old in their spirit form when they die. But so that we don't get too sidetracked on this subject, for now I'll limit my questions about these redeemed children to just one. Will they stay small? I **know** that staying small would not stop them from becoming wiser than some kings ([Pro 23:24](#); [Ecc 4:13](#); [Luke 18:17](#); [2 Tim 3:15](#); [Mat 19:14](#); [Mark 10:14](#); [Luke 18:16](#)). And if they do remain small would that be a tragedy? And if they do—or at least do for a time when they are still 'growing'—then some of the smaller ones may be carried to Israel from Heaven too. But evidently for now we cannot be given the 'unlawful' answers to these questions ([2 Cor 12:4](#)), nor can we now see them through 'the dark glass' with any clarity ([1 Cor 13:12](#)). But clearly something is being kept from us on this subject—which must be why Paul said it was 'unlawful' for him to speak about it. However I am sure that some of us will be surprised to find that some of the 'feel-good' messages we've heard on this subject are not entirely true.

And whatever the case, immortal Jews and Gentiles do apparently come home to Israel with Jesus as part of this gathering process and help contribute to the overpopulation of Israel. And what do you think these immortals will do, both Jews and Gentiles, when **'they'** meet **Zion**? Evidently they'll immediately drop to their knees and kiss her. Surely whether mortal Jews and Gentile proselytes or immortal Jews and Gentiles, and with children or not, when **'they'** get home to her, God says,

**...they shall bow down to thee [Zion] with their face toward the earth, and lick up the dust of thy feet [or kiss the ground]; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for [and hope in] me [49:23](#).**

So I think this means we'll all 'kiss her' when we arrive in Jerusalem with Jesus—just like 'real Jews' do when they arrive in Jerusalem today.

But you should remember that I already used this verse to say that

Gentiles would literally lick the feet of Millennial Israelites, and well, this was a mistake as you should now clearly see. I originally misidentified whose **feet** God is talking about. He is referring to Zion's **feet** which must be a metaphor for the ground in Israel. But I also think He is referring to both Jews and Gentiles, mortals and immortals, children and adults, when he says **'they'**, though surely He doesn't intend that all of these homecomers will be originally recognized. But if He is really referring to all these homecomers, this is one of God's more difficult 'hiding techniques' to expose, because it is really only hidden by our ignorant, immature, preconceived, self-centered ideas.

But by now you must be getting used to being set up by God for all kinds of misidentifications in many ways. And this passage is full of them and so is The Bible in general. And we've dealt with lots of them in this **study**. And you should see by now that it's not my doing. It's an unavoidable part of the natural progression of The Word of God. It's one of the ways He tests our integrity. And you should see here again that unless you **continue** you're not even really showing up for the tests. And what kind of grade do you think you're going to get that way?—not to mention how unreliable your **understanding of scripture** will be, and how relatively useless and potentially harmful you will be to the ones around you. Peter pleads,

**Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall** [2 Pet 1:10](#).

And this means that you must **get wisdom** and **get understanding** because this **instruction** is **life** itself ([Pro 4:5-13](#); [16:16](#)). And **wisdom** dictates that,

**The hand of the diligent shall bear rule: but the slothful shall be under tribute** [and serve those who rule] [Pro 12:24](#).

And more importantly,

**The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made** [both materially and spiritually] **fat** [Pro 13:4](#).

And it's not me but Jesus who says,

**Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able** [Luke 13:24](#).

So **'they'**, one way or another, must include all the groups of both the Jewish and Gentile 'ruling class' immortals as well as mortal Jewish and proselyte survivors. And the full-dress clothing metaphor seems to imply that Jesus will interact with all these groups **as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels**. But we **know** that **his wife** is a group of this 'ruling-class' that includes both Jews and Gentiles—including the **accepted** Pre-Church Jews and Gentiles who die



before The Resurrection, and the Jews and Gentiles who die **in Christ** in The Age of Grace, and also the Jews and Gentiles **in Christ** still **alive** at the **moment** of The Rapture of the Pre-Church and the Church. And all these subsets of **the bride** must be hidden within Isaiah's **prophecy**. And another hidden subset of **the bride** would be the Gentiles who are raptured along with the originally planned Jews in The Final Harvest Rapture. And I can only think that all these subsets will join with Jesus forever at The Marriage of The Lamb before they come down with Him to Jerusalem. And when in Jerusalem we should all be His **wife**, or as Isaiah sees it...

**...be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the [nation-dwelling] Gentiles, and in their glory shall ye boast yourselves** [61:6](#).

So if you think that some won't have more to **boast** about in Heaven than others you're in for a surprise—and not likely a good one. Of course this verse most directly indicates the mortal Jews who survive The Great Tribulation. And God plainly says to these mortal Jews that they are to **inherit the Gentiles**, and that Jesus is their...

**...husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called** [54:5](#).

So with the hindsight and foresight of The Spirit we can now **understand** there are several subsets of Jewish and Gentile mortals and immortals to be redeemed or rescued in The Great Tribulation who will **inherit** Israel and **rule** over the surviving Gentile nations, and that some 'ruling class' **Gentiles** will have for their **husband...the Holy One of Israel** too.

Remember the scene **before the throne** of God on the **sea of glass** with the **four and twenty** [Jewish] **elders**? They're singing,

**...for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth** [Rev 5:9-10](#)

We get a view of these **elders** not only at this time of The Rapture of the Pre-Church and the Church, but at the midpoint of The Great Tribulation in Chapter 11, and at The Marriage of The Lamb in Chapter 19. These preeminent Jewish Christian **elders** are over a group they say—or sing in a **new song**—are made up of obviously lots of pure Gentiles, but obviously also include a large faction of 'Jewish converts to Christianity' who were converted when Jesus visited Abraham's Bosom, or sometime during The Age of Grace. And all of this both Gentile and Jewish group now wait in **paradise** for The Rapture of the Pre-Church and the Church. And again, I now call it The Rapture of the Pre-Church and the Church because it's a more complete description of what will happen in that **moment**. Seven years later I expect that they will appear as part of the Bride of Christ at The Marriage of The

Lamb joined by other immortal Jews and Gentiles from The Final Harvest Rapture, who I'm guessing must complete this group who will be married in Heaven, and who will be joined by other honored wedding guests. And one way or another they evidently will all have enough time to make themselves ready for The Marriage of The Lamb. And the Jews involved in this ceremony certainly are, according to Paul, **the natural branches** that we Gentiles—being **contrary to nature**—are fortunate enough to be **grafted in** with ([Romans 11](#)).

And Isaiah's **record** makes clear that at the start of The Millennium this part of **the bride** will be joined by mortal Jews in Israel. But being still mortal they will—just like Christian Gentiles in The Age of Grace—still have the danger of **falling away**. And at the end of The Millennium, I'm assuming that some of them are included in **the number of whom is as the sand of the sea** that will **fall away**. I'm also guessing a similar large '**number**' will be **lost** in The Age of Grace, and in The Great Tribulation too, all of which should help with the overpopulation problem in Greater Jerusalem in The Millennium.

And there are others we could think of as distinct groups of mortals and immortals separated out in The Great Tribulation that I expect will be part of the Bride. These groups come from the early-converted Christian Jews who are incarcerated and/or killed in The Beginning of Sorrows. These are the ones Jesus talks about in His Discourse on the Mount of Olives and Gabriel mentions in Daniel 11. And I mean there are two or more groups of these Jews distinguished by the ones that die and the ones that survive. And though I have called them 'early-converted', since they are real Jews I'm guessing it's possible—and I said possible—that they may **know** Jesus even before The Rapture of the Pre-Church and the Church but be left behind by God to participate in God's plan for the Jews through their difficult ministry to Israel during The Beginning of Sorrows. I mean some of The Raptures of The Great Tribulation leave Christians behind because they are for specific groups, though you should remember that I did not acknowledge this particular alternative earlier. But whether this Beginning-of-Sorrows ministry will include Messianic Jews now attracting persecution in Israel today, or just the more abruptly awoken future converts after The Rapture, they will be **hated of all nations** and **a witness unto all nations to the end**. And this also implies that they will somehow attract a lot more attention than I first indicated.

Now if these Christian Jews in Israel die in The Beginning of Sorrows they will be already saved so they shouldn't go down to Abraham's Bosom to return to Israel in The Rapture of the Dead Jews. And at first glance I expected that all Christians who die in The Seal Judgments would join the Gentile Temple Servants. But it now seems more likely to me that this rapture does not apply to real Jews in Israel, just to Christian casualties everywhere but in Israel. And I now expect instead that all converted real Jews in Israel who die anytime in the 70<sup>th</sup> Week will participate in The Final Harvest to The Marriage of the Lamb—I mean if they don't lose their heads. And I don't see why some of the survivors couldn't end up with the sequestered Jews **in the wilderness**—and even help lead them there. And since God will be able to keep some of them alive in Israel in The Beginning of Sorrows when the whole World hates them, I **believe** He will keep some

alive in Israel in The Days of Vengeance too. But I doubt it's all as simple as all this. I expect we've only begun to explore how complicated station assignments can really be.

But I'm not suggesting they are disorderly. I'm guessing, for example, that the 12 Apostles over **the seven churches** and the 12 sons of Jacob over **the twelve tribes** are appropriate representation of the Bride because these 24 will be the preeminent **kings and priests** over the whole World forevermore. However I'm also assuming that a factor in the balancing of this representation will be that the majority of **the church of the Laodiceans**—and a good part of some other **churches**—will get 'spewed out' into The Great Tribulation ([Rev 2:5; 16; 22-23; 3:3; 14-22](#)). And God willing I'll get the opportunity to carry on more discussion about such dangers to **the churches** in the future. It's another **study** in itself. But whatever the case, I expect the coming administration of Jesus' eternal kingdom will provide appropriate representation for all. This could mean that any given '**church**' will be equal to about 'two **tribes**', representationally speaking, with two apostles over each **church** because they're about twice the size of a **tribe**, and with the appropriate patriarch over each **tribe**. Speculation? Sure. But I think there is plenty of evidence God will have an appropriately "orderly" chain of command like this, and that it's unlikely that the 24 **elders** will be in anyway out of balance in their representation of **the bride** as a whole. Remember this 'ruling class' is God's 'creation' too ([65:18; Rev 4:10-11](#)).

This means I'm also guessing that Jesus' **wife** will be made up of about half Gentiles and half Jews—so that there is equal representation for each apostle and patriarch—except that this again leads me to think that not nearly so many will be saved as we could hope for—though again, we should not forget the boost that the Jews will get from The Rapture of the Dead Jews, nor that Millennial Israel must be significantly bigger than we first imagined, and that these considerations should bring the 'overcrowded' numbers in such a reckoning way up. However if **tribes** and **churches** have fairly equal representation, this would mean there will be around twice as many Jews as Gentiles—a 12 to 7 ratio—which would not be so good for Gentiles. But whatever the case, certainly Isaiah had no idea of this split of Gentiles and Jews, so that Satan would get the wrong idea and unwittingly do God's will.

And in Isaiah's **prophecy** God constrains Himself mostly to general references that at first glance appear to apply only to mortal Israeli Jews or nation-dwelling Gentiles. But with New Testament hindsight, we can now see a 'clumped view' of the groups in Israel. And this should lead to a lot of incomplete identification, misidentification and confusion which we should now expect is just what **the LORD** had in mind—though we are starting to see that there are ways to distinguish these groups of both the Jewish and Gentile immortals. And it turns out that the clumping, cramming, and crowding of these groups in Israel is an appropriate picture of how thickly our **bridegroom** plans to surround Himself with them all.

But by now you should have noticed that we have another apparent incongruity. It's true that there is no way the Jews who survive The Great Tribulation can participate in The Marriage of the Lamb in Heaven, because we return to Earth after the ceremony. But we have already seen that Jesus is nonetheless their **husband** [54:5](#). And the problem is that I am not aware

of any specific reference to a 'second ceremony' that will take place on Earth. But there still might be one. It may happen on the 'blessed' 1335<sup>th</sup> day. Or maybe it doesn't happen until after they are immortalized in The Second Resurrection at the end of The Millennium because then there will be no more danger of any of them **falling away** anymore. And this would be similar to what Christians in The Age of Grace have to endure. We are now called **the bride** before the fact. So mortal Jews in Israel might be considered **the bride** and Jesus their **husband** before they are immortalized, and even if the ceremony doesn't take place until the end of The Millennium. Maybe. And maybe you remember this is different than what I told you earlier.

But again and whatever the case, these surviving Jews are the first to be **prophesied** as the **married...bride** of Jesus ([62:1-5](#)). And remember that Gentiles are **branches** that are **wild** and **contrary to nature** that are **grafted in** along with **the natural branches**—which include these surviving mortal Jews. And sure, this 'grafting in of the unnatural branches' is God's once hidden but now **known** focus during The Age of Grace. But during The Great Tribulation the focus will be back on **the natural branches**. Then God will **graft them in again** too. And then this originally **prophesied** part of **the bride** will make Jesus their **husband** one way or another.

And from this perspective we should be able to extract clues in Isaiah's **prophecy** of most all of the 'ruling class' groups. But let's **continue** by further clarifying some of the major distinguishing features of various parts of **the bride** that can be seen in Isaiah's **prophecy**. I mean characteristics that will distinguish **her** from the other groups. Some of these distinctions most clearly apply to the Jewish portion of **the bride** that will remain on Earth during The Great Tribulation. Some of these will be 'protected', 'unharm'd' and really completely 'untouched' by some of the more egregious unpleasantness of The Great Tribulation ([54:14-17](#)). And a good way we can see how God watches over this part of His **bride** is by considering The Second and Third Plague Judgments of The Days of Vengeance. These judgments call for all **the waters** of **the sea**, and all **the rivers and fountains of waters** (springs, wells, etc.) to become like **blood**, obviously undrinkable. But God's testimony through Isaiah, apparently especially for this earthbound portion of **the bride**, is that,

***When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water*** ([41:17](#)).

Of course this could apply to any member of **the bride** anywhere and at any time throughout the **ages**. I mean miracles happen. But the most obvious connection for me is when Satan sends a **flood** after the fleeing Jews ([Rev 12:16](#)), and when God will evidently catch the water in what I'm guessing will be an oversized moat around Petra preventing access from the west, with steep **mountains** and an extremely narrow pass forbidding access from the east. And this should work quite well in that there will be no modern weapons or transportation available to get to them. And yes, I'm guessing

The Final Great Earthquake should drain it enough for Jesus to lead them home again. Then again, it's just as likely He will part this *east sea* [Ezek 47:18](#), or simply empower His *beloved* and *chosen people* to walk across it.

And there is another place in Isaiah's *prophecy* where God reaffirms he won't leave His people high and dry. He says He will...

***...give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen*** [43:20](#).

And certainly this again at least applies to the Jews *in the wilderness* in their 1260-day refuge *prepared of God*, but not as well to others who don't make it there. I mean, here we see one way God may naturally '*sever between*' His 'ruling classes'. The implication is that stations as well as blessings are sometimes administered according to where you are at the time you are assigned.

But really there are three groups that are arguably 'untouchable' in The Great Tribulation. In addition to the sequestered Jews, there is also the Church raptured before the start of The Great Tribulation. And there are the 144,000 Jews who are marked by God in The Beginning of Sorrows, and who are raptured to Heaven before the start of The Days of Vengeance. But the 144,000 are defined as not the marrying kind. So besides them, and also the Two Witnesses, I expect that God's *promises* to the 'untouchable' *chosen* can only apply to the Church or to the Jews who *flee* to safety at The Abomination of Desolation.

This comparison originally led me to think that just like the Jews and Gentiles waiting in *paradise* are *set apart* for the purpose of preparing to participate in The Marriage of The Lamb, so the Jews who *flee* to their safe haven in *the wilderness*, in their earthly sanctuary, will in this way also be similarly *set apart* to prepare to participate in The Marriage of The Lamb too. I mean when I was a *babe* some *teachers* were *teaching* that this is what the seven years are for. So it later made sense to me that this must be what the 3 ½ years for the Jews are for too. And this eventually led me to think that these sequestered Jews would participate in The Final Harvest at the end of the 70<sup>th</sup> week, apparently arriving just in time to make the wedding in Heaven—until I discovered that Jesus would personally escort these Jews home from *Bozrah*. But the more basic problem with this thinking is that the members of the Church are not all untouched. Take The Protestant Reformation for example. And hey, I may not even remain 'untouched' for writing this *study*—especially the parts about the Catholic Church. Between [Foxe's Book of Martyrs](#) and [Hebrews 11:36-40](#), we should be able to see *that they*, in this case the martyrs of the Pre-Church, *without us should not be made perfect*. In other words, we are the *fruit* of their sacrifice in Jesus. So *the bride* is a package deal—a package naturally made up of the 'touched' and the 'untouched'. And Paul tells us that those *not accepting deliverance* do so *that they might obtain a better resurrection*. So who would you say the lucky ones are?

Also I think this supports the idea that participants in The Final Harvest Rapture are part of the *bride* regardless of the fact they get much less 'preparation time' as immortals before *the marriage*. Because I would think *a better resurrection* would be as the *wife* of Jesus as opposed to one of

the other 'lower, ruling-class' stations. And though it's true that there are numerous passages in Isaiah's **prophecy** where God refers to His **people**, who are His **chosen**, as his **servants** (e.g. [41:8-9](#), [43:10](#), [44:1-2](#)), I take this to mean we are all his **servants** on one level or another. And we already **know** of mortal groups of Jews and Gentiles that could stand in as **servants** to **the bride**. Most obviously this includes the mortal Gentiles in **the nations** but apparently also the mortal Jews that live in **the suburbs** of Millennial Jerusalem. And we should not overlook that a **wife** could be considered a **servant** too. In [Gen 2:18-24](#) I read it that a **wife** is supposed to be a **servant** of sorts to her **husband**. I mean however you translate this passage, God created **woman** to "help" **man** as his **wife**. And the point is that I'm expecting to **serve** Jesus like a 'wife' forever, aren't you? But we're talking about hierarchy and division of government here. So I'm saying that both by God's originally **revealed** plan and by a later **revealed...mystery** update of this plan, that both those raptured at the end of the 70<sup>th</sup> week and those raptured at the end of The Age of Grace must all be part of the **bride** and **wife** of Jesus. And evidently the sequestered Jews and other surviving Jews and proselytes will be too, except that they, while still **in the flesh**, remain susceptible to being **cut off** until they are finally immortalized.

And this is not to mention that faithful Jews should generally not so much need 'preparation' as **revelation**, while Gentiles are much more likely to need some preparation time in order to live with Jesus and his scrupulously Jewish ways in Millennial Israel. I mean He's going to run a tight Jewish ship. And we've seen that it's more the Gentiles that will have to **learn** to conform. I'm also guessing that most Gentiles will have to make big adjustments by getting over accepting brothers and sisters that they assumed would be excluded from **the bride**—or maybe some of these self-centered Christians will be excluded themselves. But whatever the case, and however 'big' it would be of you to accept **lesser** Christians as part of the Bride of Christ—especially if you find out that some of them are **better** and **greater** than you—we don't need to worry that there will be a shortage of 'guests' for The Marriage Supper of the Lamb, nor a shortage of **servants** for **the bride** once she is all together on the Earth. And surely she is not the only branch of Jesus' **government**. In The Millennium I see both immortal and mortal divisions in the executive, legislative and judicial branches of **government**. But of course I'm expecting much more of a scriptural monarchy than a constitutional democracy. And I also see immortals that will stay and serve The Father in Heaven for The Millennium. And I can only hope that there will be all kinds of embarrassment of both Jews and Gentiles who thought that they were the only ones in the Bride. Well, better that than surprise exclusion don't you think?—especially from The Kingdom of God and Christ altogether. But God takes responsibility for all these choices, and so will the choosers.

We have already identified groups of Jews or Gentiles that are clearly distinguished from the 'one' chosen to marry Jesus. These would be the immortal Tribulation Gentiles, the 144,000 Jews and the mortal Millennial Gentiles of the Nations. Also likely included are the immortal Tribulation Jews and the First Resurrection Martyrs. But clearly the 144,000 Jews and the First Resurrection Martyrs have ruling class roles in Millennial Jerusalem, and must also in The Eternal Age too. And there is evidence that neither of these

'ruling classes' is 'technically' part of the Bride including that the 144,000 are **virgins** and that the First Resurrection Martyrs miss The Marriage of The Lamb. But it seems also to be 'technically' true that everyone that lives with Jesus in Millennial Israel will be part of 'the Greater Bride'. Still, and whether there really are two ways to look at the **bride** or not, all these are clearly distinguishable groups with clearly distinct stations.

And Isaiah gives us pictures of some of these groups in his **prophecy**. One is a general message that could apply to Catholics priests, but that also surely applies to the 144,000 Jewish male **virgins**. And sorry ladies and Gentiles, apparently you've got to be a man and a real Jew to be one of the 144,000. However I should warn you that there is one translation out of the dozen or more I'm watching that goes out of its way to contest this in [Rev 14:4](#). See if you can find it. But indisputably, these Jewish men will have a tough mission to endure in the worst of The Beginning of Sorrows. And when they are raptured at the midpoint of The Great Tribulation God tells us that they will get **a name better than** other more 'run-of-the-mill' **sons and daughters** of God ([43:6](#); [49:22](#); [60:4](#)), though evidently any devout virgin will be similarly elevated in the Eternal Kingdom of God. And contrary to the popular, 'unweaned', self-centered conjecture, this is no free gift, but they **obtain** or "gain" this position by their **troubles** and 'momentary' **light affliction** ([Heb 11](#); [2 Cor 4:17](#)). And for it they should expect to be elevated above the run of the mill, because it's not just the **blood of Jesus** that makes it possible for them to be so elevated. It's also their obedience to Him. They will be **happy to be reproached for the name of Christ** and to **suffer for righteousness' sake** ([1 Pet 3:14](#); [4:14](#)) because they **know** that this will elevate them closer to Jesus. And you should **know** Jesus says,

***Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you*** [Mat 5:11](#).

And you can see here that this **great...reward in heaven** is conditional. Those who willingly **suffer for righteousness' sake** must **understand** why they **suffer** and therefore be appropriately **happy** about it. They should be **happy** because they are **promised** an eternal **reward** that others who don't **suffer** this way don't get. In the case of the 144,000, it's their suffering of a vow of celibacy and also their suffering in their ministry in The Beginning of Sorrows that will elevate them very close to Jesus. And He makes just as plain here that anyone who will tolerate no **trouble** or **affliction** or 'reviling' or 'persecution' or instigation of **all manner of evil against you falsely, for my sake** should expect little or no elevation in His kingdom. Still, I expect many people will get into His Kingdom by the **blood of Jesus** alone ([John 6:53](#); [Eph 2:13](#); [Heb 10:19](#); [1 Pet 1:2](#); [1 John 1:7](#), [Rev 1:5](#)), but at the same time they will experience **shame** for not taking **better** advantage of their **salvation**. Remember it's fairly clear that the station of the 144,000 is to be the continual 'entourage' of Jesus who will likely administrate much of His affairs. They like Him will **rule all nations with a rod of iron** [Rev 12:5](#). And you should **understand** how they will earn this station. Isaiah reports,

***For thus saith the LORD unto the eunuchs [male virgins] that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off [56:4-5](#).***

Again, this must also apply to some extent to more than just the 144,000. All Jews throughout the ages who choose to be **eunuchs** of God's **covenant** are eligible to be so elevated. And it must also somehow apply to Gentiles in a '**new and living covenant**' kind of way. And this is certainly an example of how God will **sever between** His **great** and **lesser** immortal **sons and daughters**. And we can also expect that the 144,000 will be counted as honored guests, 'best men' if you will, at The Marriage of The Lamb.

Another message to God's **sons and daughters** in Isaiah's **prophecy** is that some of them will be saved from spiritually perilous trials that they would otherwise have to **experience**. And this message of **mercy** must apply to several of the groups that are redeemed in The Great Tribulation. We **understand** that all real Jews who die after the resurrection of Jesus and before the midpoint of The Great Tribulation will be raptured probably very near the midpoint to Jerusalem to make their choice between **everlasting life** and **shame and everlasting contempt**. This will obviously **sever between** the ones who are **sons and daughters** of God and those who really are not. As for the ones who choose Jesus and **everlasting life**, some of them will be mercifully killed by God, and some of them possibly for the second time, to spare them otherwise unbearable **oppression** and **terror** ([54:14](#)). And these and other of God's **sons and daughters**, both Jews and Gentiles, will be killed in God's judgments on the Earth, while others are **beheaded for the witness of Jesus, and for the word of God** by the order of the Antichrist. But in either case, all these will die so that they can be **taken away from the evil to come**. In Isaiah's **prophecy** God says,

***The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness [57:1-2](#).***

So **merciful men** have an advantage. They get God's **mercy**. And this obviously doesn't just apply to Jews but also to Gentiles, and throughout The Great Tribulation. These **righteous** that **perisheth** in The Great Tribulation would include the Tribulation Gentiles, the Tribulation Jews, The Final Harvest Saints and The First Resurrection Martyrs.

And we **know** a little about the station assignments of these **righteous**. The Tribulation Gentiles will become the Gentile Temple Servants before God's Throne in Heaven, and surely they will be guests at The Marriage of The Lamb. The Tribulation Jews I expect will be the Jewish Temple Servants, though their service to God is less obviously indicated. These Jews are the first of two groups that 'get' **the victory over the beast, and over his**



**image, and over his mark, and over the number of his name.** We **know** they are all Jews because **they sing the song of Moses the servant of God**, and they **know** Jesus because they **sing...the song of the Lamb**—not to mention that they are in God’s Temple in Heaven with Jesus at the time. They are also the second of two groups seen in their entirety in The Temple in Heaven before The Throne of God—the first being the Gentile Temple Servants. These characteristics lead me to believe that they have a distinct station assignment. And I’m guessing that these Jews will also stay in Heaven during The Millennium and serve God before His Throne in a different capacity than the Gentile Temple Servants. One clue to their occupation is that at their appearance in Heaven they also declare that **all nations shall come and worship before** God. Maybe this means that they will be The Father’s worship leaders, ultimately calling all **nations** to **fear** and **glorify** God, as they also declare before Him. Whatever the case, surely these distinct **sons and daughters** martyred for God will be guests at Jesus’ wedding in Heaven and will **fear** and **glorify** Him in whatever station that they will have suffered greatly to **obtain** ([Rev 15:2-4](#); [Heb 11](#)).

And the **righteous**, both Jews and Gentiles, who **perisheth** during The Days of Vengeance—or anytime after The Rapture of the Tribulation Gentiles if Gentiles—are fortunate by this means to escape some or all of The Days of Vengeance. And these—if they avoid the Antichrist—must be taken up in The Final Harvest. But victims of the Antichrist during this period have another station. These are...

**...the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years... This is the first resurrection** [Rev 20:4-5](#).

This posttribulational group would be the second one to ‘get the victory over the beast’. But this time they cannot be all Jews. And this group is surely staying with Jesus on Earth in The Millennium. Their high station assignment is more specifically identified too. And those redeemed in this **first resurrection** must necessarily be among those who endure The Great Tribulation the longest. But whether they **perisheth** earlier or later in The Days of Vengeance, they too should be perceived as **taken away from the evil to come**. God certainly makes it plain that this is the way He sees it.

And it makes sense Gentiles will need this kind of **mercy** earlier because being out in **the nations** in The Beginning of Sorrows won’t offer any of the protection Jews get in Israel at this time. And in The Days of Vengeance real Jews who aren’t able to escape on cue will then need this **mercy** as bad as the Gentiles do.

But I do have a logistical question that I should at least bring to your attention before we move on, because it could imply a contradiction. And you should have noticed by now that I routinely go out of my way for apparent contradictions because I **know** they are gates to growth in **the knowledge of God**. The contradiction I speak of is that these **righteous** that **perisheth...shall rest in their beds** [57:1-2](#). The obvious question is,

where are these **beds**? Are there beds in Paradise? Or does this instead refer to their faithful, fearless and unshakable attitude before their death? I mean we already **know** that God will **neither slumber nor sleep** [Psa 121:4](#). And since the Gentile Temple Servants serve God **day and night**, I expect that immortals don't ever sleep either. And we'll get to more evidence supporting the sleepless nature of immortals before we're done. So this must be talking about how they **rest in their beds**, trusting God before they die. One translation tries to make it read this way anyway. And it seems to work to resolve the apparent contradiction. But another translation eliminates 'the bed' as a metaphor altogether and replaces it with the supposed literal meaning of the metaphor, 'eternal rest'. And this seems to work too. Still another equates 'the bed' to "death" making it mean that the bodies of the dead are at rest in their graves like 'in beds'—which is a focus on the body as opposed to the spirit. And this last one makes the best sense out of the KJV for me because dead bodies rest in their graves oblivious, while their separated spirits remain fully cognizant.

But by all these clearly different translations you can again see how too many unfortunate errors are made by Hebrew and Greek scholars bending **scripture** to make it make sense to them. So I can't warn you enough to remain cautious when using modern translations to help you make sense of **scripture**. Be ready to wait on God for some of your answers. Still, sometimes the **warring** Hebrew and Greek scholars help us deduce what the KJV is saying precisely because of their **fightings**. But if you **continue** down this road you will see how all of the modern translators too often shamefully fail to resolve contradictions, and just as often create them. Of course there is always the original Hebrew and Greek. I mean apparently we'll all be speaking Hebrew one day not that long from now. Read [Zephaniah 3:8-9](#). It may even happen in a 'Matrix-like' moment much like it must have been at The Tower of Babel, but in reverse. Whatever the case, I **know** one way or another it's a matter of time before I'll be a better Greek and Hebrew scholar than most all of these **warring** modern translators.

But getting back to more comforting news, God also comforts His people throughout Isaiah **prophecy** by speaking of specific events and ages that are to come. He tells them the good news that **Babylon** will fall ([43:14](#), [47:1-3](#), [48:14](#), [20](#)), and foretells that He will use **Cyrus** The Persian as a **shepard** to return the Jews to their homeland and help them 'build' their **temple**, even as He establishes **Cyrus** over The Medo-Persian Empire ([44:28](#), [45:1](#)). Now I don't see any specific references to Greece or Rome in this **prophecy**. And this makes sense because there is apparently no comforting news to be told about these particular world-ruling kingdoms. But there is a lot of comforting news about Jesus, about the contributions He makes as redeemer and savior who will suffer and die at His First Coming without which there would be no hope of **comfort** or **good tidings** anytime later. And there is comforting news about how He will **keep** His people and the **Gentiles** [42:6](#) one way or another throughout The Great Tribulation, and a little here and there about His triumph at Armageddon, and much more about His rule as **King** over Israel from then on ([41:21](#), [43:15](#), [44:6](#)). And to sum all that up, Isaiah says,

**The God of the whole earth shall he be called** [54:5](#).

And there are a few descriptions of The Millennial Age, some of which we have already covered, and all these things being parts of a very comforting agenda.

And one brief summary intended **to comfort all who mourn** is found in [Chapter 61](#). There Jesus 'reveals' His plan for The Age of Grace and The Great Tribulation...

**...to preach good tidings unto the meek...[and] to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God...**

Now we **understand** here how Isaiah cannot see The Age of Grace. And Jews are still waiting for this Messiah to show up in the first place. But it's now plain to us Gentiles that we are experiencing **the acceptable year of the LORD**—The Church Age of Grace. And we now **know** that **the day of vengeance of our God**—the 'world-renowned, awesome, earthshaking, destructive and supremely-respect-building' Great Tribulation—is still to come. And that if we're paying attention we can all sit it out, or at least be mercifully delivered from it—all good news.

But the most comforting news must be that there is an age coming that will even out do The Millennium. Remember [Isaiah 9:7](#)?

**Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

Again, this is where I get the name The Eternal Age of **peace**. And I don't think it gets anymore comforting that this. But we **know** that even though this **kingdom** starts at the beginning of The Millennium, it's **prophesied** that there will be a 'break in the peace' when Satan is let out of **the bottom pit...for a little season** at the end The Millennium to raise hell—and apparently he will. And the survivors of The Great Tribulation and their **offspring** will keep their sin natures throughout The Millennium, so I expect that some of them—especially in **the nations**—will be found to be 'disturbing the peace' on occasion, however quickly it's restored **with a rod of iron** by Jesus, or later with **fire...from God out of heaven**. And we **know** an immeasurably large **number** of people will turn against God in The Last Rebellion so that He will again have to dump on the Earth this one last time to restore the **peace**. Still, we **understand** that this eternal **kingdom** must **grow** from it's inception despite this final major purging of the uncooperative portion of the population. The fact that Jesus will **order it, and establish it with judgment and with justice** implies that during The Millennium there will be some minor disturbances that will require His metaphorical **rod of iron**, and that this is why God will have to bring the hammer down at the end of The Millennium. But like The Great Tribulation, The Last Rebellion will be a growing **experience** for those who survive it. And after The Millennium, in

The New Heaven and The New Earth and with New Jerusalem in place, I expect there will never again be any need for correction as severe as **a rod of iron** can administer, let alone any hammering from God out of Heaven. We are going to live in a **kingdom** that never stops growing in **peace** in a **world without end** (45:17; [Eph 3:21](#)). This is more than comforting, it's comforting beyond imagination.

However it's true that the 24 elders are described as having **harps**, and in fact **harps** and different **harpers** are mentioned throughout John's **vision**. Add to that a never-ending and growing **peace**, and some expect we'll have what is commonly considered to be boredom. And though this is an understandable conclusion of a **simple** or immature mind that doesn't really doesn't **know** God, it cannot be the conclusion of anyone who really does know Him. I mean when Jesus says, **broad is the way, that leadeth to destruction, and many there be which go in thereat**, he's talking about people that think like this. And they're not really thinking about anyone other than themselves. And as Jesus makes clear, this kind of person is common. But those with the '**strait gate**' perspective **understand** that God is great, and wonderful, and awesome beyond imagination, and so far over our heads that we'll never reach Him, and that it will be the most unimaginably incredible and neverending journey forever trying to get to **know** Him. And God will forever **continue** to meet us within reach with growing challenges because we **know** that it's for His **pleasure** we were **created**. And remember that consistently growing **government** and **peace** implies a regular increase in **knowledge**, and in everything else that's **good** for that matter. Add to that His **promise** of a 'zealous administration'—I mean He is a passionate God after all—and you have an agenda for activity that's not just challenging, but mind-blowing—nothing anywhere near resembling boredom, and more to do than you **ever** will be able to imagine.

And there's plenty of room for all kinds of **zeal**. Surely if God is zealous about His Kingdom, He will want us to be too. And given all of eternity, there is no limit to how each of us will **learn** to express the lengths and depths and heights of our own **zeal**. But it's not too soon to get excited about it—or even too soon to get started. I mean the beginning of The Eternal Age of Peace certainly won't be 'the day the music died', but the exact opposite, and the beginning of unlimited opportunity to express your **zeal**. And really the music is already playing for those who are listening.

And no matter what your passion, the synergy of our interconnected involvement will only greatly enhance it. I like how Paul puts it to the Ephesians. He says,

***For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit***  
[Eph 2:18-22](#).

So take a clue. Since it should be clear by **now** that you can wind up near the top or bottom of this pyramid-shaped **household of God**, this **study** is meant to get you started climbing up this **great mountain** motivated by your **zeal** starting **now**. Because The Kingdom of God will be a diverse and growing administration forever, but it's an administration that's really already begun. Remember that **the kingdom of God is** [already] **within you** [Luke 17:21](#). And that The Word of God can spark and feed the **fire** of your **zeal**. Read [Isaiah 55](#) again.

So even if you're bored with your life **now** and have no challenges to inspire you at all, or if you feel overcome, and even if you think you're miserable efforts are the best you can do, you can be **comforted** that when you finally find yourself in His externally recognizable **everlasting kingdom** that neither boredom nor defeat will ever again apply to you, and you'll be challenged beyond your imagination. But you are likely to be somewhat embarrassed if you wait to begin finding your **purpose** ([Rom 8:28-30](#); [Eph 1:11](#); [2 Tim 1:8-9](#)), and wait to develop your **gifts of the holy ghost** [Heb 2:4](#) until after you get there, because you're not suppose to wait till then. I mean there's no question that God has **already** given you a **purpose** and at least a **gift** or two to begin 'building' His **kingdom** now. And it will be unfortunate entering His Kingdom without even knowing what yours are, or entering knowing them and knowing that you left them mostly undeveloped. And God willing we'll get a chance to **study** some of God's **gifts** to mankind for his **purposes**. It's another **study** in itself. And if you don't already **know** yours, **continue** in The Word and they will eventually and unavoidably jump right out at you. And **continuing** further will help you **grow** in their use for God's **purposes**. And such an effort will earn you a **better** and **greater** and more 'abundant' **entrance** into God's **everlasting kingdom**. He **promises**. And only accepting Jesus' sacrifice for your sins doesn't. It only gets you in the door, while **working** on your **gifts** and using them to **serve him** will get you promoted. And there's time, so get busy, and **...work ...while it is day:** [because] **the night cometh, when no man can work** to improve his station in The Eternal Kingdom of God and of Christ anymore.

Now before we get back to the most comforting news of Isaiah's **prophecy**, I mean back to the real 'pie in the sky', I want to try to reset the scene for the beginning of The Eternal Age of Peace. We're talking about the conditions that change to bring about this **everlasting kingdom**. And in looking for these conditions we should start to notice that Isaiah's reports on The Millennium and The Eternal Age are often merged together because of the many natural similarities between these two ages. And these descriptions also naturally merge with The Age of Grace too. Remember that Peter explains,

***But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day*** [2 Pet 3:8](#).

So to God it all looks a lot closer together. He talks of these **ages** as if they develop over a very few days. And the precepts are layered and mixed around as usual. So the **comfort** Isaiah speaks of in these last **ages**, for Gentiles, really starts with The Age of Grace. And I mean this **everlasting**

**kingdom** of God starts at the beginning of this age with Jesus and The Holy Spirit inside us. For Jews however, the transition begins near the end of The Age of Grace and more involves Jerusalem and the nation of Israel which is now developing before our very eyes. The point is that some conditions that exist in The Eternal Age are now already started. Distinguishing these conditions, and adding the changes in The Great Tribulation, and the changes in The Millennium, and the final changes at the beginning of The Eternal Age will produce the most complete picture of this final future eternal age. But again, we must **understand** that God sees these changes and shows them to us as if they are tightly squeezed into a couple of days.

God's tendency to merge together these conditions transpiring across these **ages** is seen in the following example. In this case we see conditions that I believe start in The Age of Grace, and others starting in The Great Tribulation, and others in The Millennium, and still others in The Eternal Age, all of which **shall not be abolished**, but all appear here as if they originate near the same time. Isaiah says,

***...the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody...Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished*** [51:3,6](#).

Israel is in the process of becoming **like Eden** even now. Sure, there will be a **short space** or two of 'interruption' during The Great Tribulation and during The Last Rebellion in that progress. But otherwise, this new trademark for **Zion** will identify her **for ever** and **shall not be abolished** because God is even now being seen to **comfort all her waste places**. Also, **joy and gladness**, and **thanksgiving** and **melody** must **increase** from now on too, just as also the security and **peace** will. Though again, there will be some 'hiccups' along the way, like the point when they will all **mourn** [Zech 12:10-14](#), as well as various other **trouble** along the way ([Dan 12:1](#)). But I expect all these 'hiccups' will be upstaged by some breathtakingly encouraging fireworks shows in the sky. This would include the triumphant spectacles of The 6<sup>th</sup> Seal Judgment, The 7<sup>th</sup> Plague Judgment, The Second Coming, and The Last Rebellion. And I already see the beginnings of **the increase of his government and peace** that must persist and **grow** long beyond the point that **the heavens shall vanish away like smoke**, even **for ever**.

And speaking of God's **salvation** which **shall be for ever**, some station assignments are already determined for both Gentiles and Jews too. And I don't see that these assignments should really change from now on, though there are many more who must still **choose** their assignments, and though God already knows them and how He will influence them, and though no one but God can confirm anyone's post until they die or until they are translated alive by rapture and begin their immortal adventures that go along with filling

their posts. Still, I think some of us already **understand** our marching orders for our eternal assignments in this eternal **government**. And some of us are already at **work** in it.

But there are profound universal changes that will take place at the beginning of The Eternal Age that we can distinguish. And many changes that will take place between now and then, some of which we have already discussed, which will be profound and permanent too. We looked at The Millennium in the last section in terms of its differences from The Age of Grace and The Great Tribulation. So now we can look at the transition from The Millennium to The Eternal Age of Peace and identify the new differences between all three of these **ages** and thereby define this final one.

The first and most obvious characteristic change that comes in the transition to The Eternal Age of Peace will be that the physical Heaven and Earth, including the Sun and the Moon and all the Stars, will forever **vanish**. And 'no sun' means 'no more physical life' as we know it. And this must mean that **the flesh** as we know it, that stuff that gets so much of the blame for **sin**, will be gone too. Remember that, besides Satan and his cohorts, the **little season** of 'rebellion' at the end of The Millennium can be blamed directly on **the flesh**. And Satan knows that mortals remain vulnerable to...

**...the lust of the flesh, and the lust of the eyes, and the pride of life, [which] is not of the Father, but is of the [physical] world [1 John 2:16](#).**

So the existence of **the flesh** will make it necessary for this last major renovation. Jesus speaks of this transition when He says,

**So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth [Mat 13:49-50](#).**

This event that marks **the end of the world** at the end of The Millennium also marks the beginning of The Eternal Age of Peace and identifies its most profound universal change. At this time God will permanently and finally **sever the wicked from among the just**.

And surely this is also the meaning of Jesus' famous parables where He separates **the wheat** from **the tares**, and **the sheep** from **the goats**, etc. From these parables we can also identify another rapture that is not included in the nine that occur in and around The Great Tribulation but must happen instead at the end of The Millennium. And putting together a couple of references, I call it the **harvest** at **the end of the world**.

Only the Apostle Matthew records the **parable** of **the wheat** and **the tares**. In it Jesus assures us that **the reapers**, identified as **angels**, will gather the **tares** to be **burned**. Now **tares** are obviously "a wheat-like weed", and Jesus compares them to **the children of the wicked one**. Also Jesus tells His **reapers** to **gather the wheat into my barn**. And He tells us that **the wheat** represents **the children of the kingdom** who are **the righteous**. But Jesus says that He **speaketh...in parables** because He

must keep **things...secret** that have been that way **from the foundation of the world**. But He tells his **disciples** that...

**...it is given unto you to know the mysteries of the kingdom of heaven** [Mat 13:11](#).

And we **know** that it's now given unto us too, because by revealing to his **disciples** the specific **interpretation of the parable of the tares of the field**, we can now **understand** that He is also revealing to us the **mysteries of the kingdom of heaven**. Are you ready for this? He interprets **the parable** saying,

**He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares [or "the wheat-like weeds"] are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear** [Mat 13:36-43](#).

So in God's **kingdom**, at the end of The Millennium at **the end of the world**, there will still be in **his kingdom all things that offend, and them which do iniquity**. And **his angels** will not just come to **gather out...them which do iniquity**—evil people and angels—but also **all things that offend**, which must include **creatures** like those torturing **locusts** in **the bottomless pit** from The Fifth Trumpet Judgment, and that 200-million-strong **army of the lion-headed, fire-breathing horseman** of The Sixth Trumpet, and also those trouble-making, disembodied, angel-human half-breed **demons**, and God knows what else.

Now let's look again at John's perspective of this event, but this time focusing on how **the angels shall come forth, and sever the wicked from among the just** in order to finally make an end of all flesh, and of sin, and of Satan and his angels, etc, because we are now able to read into it a little more than last time. John sees that...

**...when the thousand years are expired, Satan** [and his angels and whatever other 'monsters'] **shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they** [obviously both a physical and spiritual army] **went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil** [and **all things that offend**] **that deceived them** [the humans **which do iniquity**]



***was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever*** [Rev 20:7-10](#).

Apparently we see here the results of more ***signs and wonders in heaven*** defeating the enemies of God and again saving His people, not to mention Satan's ***power and signs and lying wonders*** that are again able to deceive ***the wicked***. And probably that same ***angel*** that throws ***Satan*** chained into the bottomless pit a thousand years earlier will again ***cast [the devil] into the lake of fire and brimstone*** inside the Earth, where also Satan's angels, the demons, and ***all things that offend***, will finally all be sent to their ***torment*** where they will remain ***for ever and ever***. This is another profound change that will permanently affect the nature of the entire Universe.

And of course Satan and his angels, among other ***things***, are not the only 'offenders' to be put away, because next John says,

***And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death*** [Rev 20:11-14](#).

This passage describes both the 'passing away' of Heaven and Earth and The Rapture of the Damned to The Final Great White Throne Judgment. And those participating in this rapture are those with newly reunited bodies and spirits—their dead bodies coming from ***the sea*** or from ***death***, which must be ***the grave***, and their ***spirits*** coming from ***hell***. These newly raptured and transformed but unredeemed persons are then finally righteously ***judged*** by God and ***cast into the lake of fire*** too.

By-the-way, another reason why I see both The Second Resurrection and The Rapture of the Damned occurring simultaneously as The Harvest at the End of The World is found in the sequence of events in Revelation 20. In [Verse 9](#) we see The Last Rebellion where the ***disobedient*** are handily disposed of by God. This is where all the humans who die in this outpouring of ***fire*** must leave their cremated ***bodies*** on the ground surrounding Israel while their ***spirits*** leave for a short stay ***in hell***. Next in [Verse 10](#), ***Satan*** and the other representatives of the spiritual realm are remanded to The Lake of Fire, apparently having already been ***judged***, where they are to be ***tormented day and night for ever and ever***. And following in [Verses 11-14](#) is the account of The Rapture of the Damned to The Final Great White Throne Judgment where we see a trial in which ***the dead, small and great, stand before God*** and are finally ***judged*** and ***cast into the lake of fire***. Now the human survivors squeezed into Millennial Israel—in ***the camp of***

**the saints...and the beloved city**—must be redeemed at this time too because this is when Heaven and Earth disappear—described as when **the earth and the heaven fled away; and there was found no place for them**. Also this must be when surviving mortals in **the nations** will be translated too. So I expect that when **Heaven and earth shall pass away**, this is also when The Harvest at the End of the World occurs including The Second Resurrection where both the dead and those ‘left alive’ **in Christ** will see their redemption under sobering circumstances, which would be to witness The Final Great White Throne Judgment of those simultaneously participating in The Rapture of the Damned. But it’s unclear to me exactly where The Second Resurrection Saints are assembled at this time, and everyone else for that matter, though surely we can find some clues.

And Jesus seems to indicate that there is a sequence to these raptures in His **parable of the tares of the field**, more popularly called The Parable of the Wheat and the Tares ([Mat 13:24-30](#); [36-43](#)). In it He says about the **harvest at the end of the world** that **the angels** are told to...

**...Gather ye together first the tares [or the wicked], and bind them in bundles to burn them: but gather the wheat into my barn** [Mat 13:30](#).

And in His **interpretation** of the parable He speaks of how...

**...his angels...shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth** [Mat 13:41](#).

And that this will produce the result where...

**...the righteous [shall] shine forth as the sun in the kingdom of their Father** [Mat 13:43](#).

So putting it all together, apparently **all things that offend** are ‘gathered out’ **first**, apparently starting with Satan and all his cohorts, and next, and likely in the same ‘twinkling of an eye’, both **death and hell** and **the righteous** in Christ will be ‘gathered out’ too, because it apparently all happens when **Heaven and earth shall pass away**.

And the next thing John notices after his description of The Final Great White Throne Judgment—beginning in [Revelation 21](#)—is that there is **a new heaven and a new earth**. So apparently the **new** Creation appears as quickly as the old one ‘passes away’. But it’s not clear to me whether it happens simultaneously as **Heaven and earth shall pass away** or instead after The Final Great White Throne Judgment is over, except that in order for The Final Great White Throne Judgment to be completed, I would guess that **the lake of fire** must already be inside the New Earth and available for God to cast **the wicked** into it. And again, it’s unclear to me where The Second Resurrection Saints and all the rest of the redeemed will wait while the Damned are **judged**. Do we wait in the **new heaven** near God’s **great white throne** somewhere in Heaven, or do we find ourselves on the new

earth somehow viewing it all. Still we could be in some kind of a transitional universe—no longer in the old Heaven or Earth and not yet in the New Heaven or Earth either. Whatever the case, I expect that we will all be able to see the proceedings of The Final Great White Throne Judgment. And I'm still going to call it The Second Resurrection even though this transportation may not initially transport its participants to Earth or the New Earth. And I'm sticking to this because Jesus' eternal kingdom 'on Earth' begins at the start of The Millennium. To me this makes this rapture, at least technically, a resurrection.

And one clue we have that these *saints* may all be immediately translated from Earth to the New Earth comes from John's perspective. After ***the dead...are judged*** he next sees the New Heaven and Earth and then notices ***the holy city, new Jerusalem, coming down from God out of heaven*** [Rev 21:1-2](#). Remember that our first clue of The Rapture of the Pre-Church and the Church in John's perspective is that he is told to, ***Come up hither***. This is similar—but in the opposite direction—to how John sees New Jerusalem ***coming down*** to where he is, apparently on the New Earth. And I would guess that The Second Resurrection Saints are waiting on the New Earth to see this spectacle with him, and that the rest of the Immortal Sons of God that have been with him in Jerusalem throughout The Millennium are too. And we might also expect that ***coming down*** inside New Jerusalem at this time with God would be all the Immortal Sons of God who were with Him in His Temple in the Old Heaven during The Millennium. And doesn't this imply that somehow some of the Immortals view The Great White Throne Judgment from the New Heaven and some from the New Earth? And hey, just getting to questions like these is enough accomplished for now.

But after all this, we ***know*** that God will be finally finished 'severing' ***the wicked from among the just***. This would necessarily include ***the wicked*** humans that have been up to this finale living among God's people like ***tares***. And this implies that Jesus and His 144,000 will have at least occasional use for ***a rod of iron*** in His Millennial ***kingdom, to order it, and to establish it with judgment and with justice*** [Isa 9:7](#). It also implies that you don't have to be ***saved*** to live in The Millennium, and that ***many*** people will ***fall*** or ***fall away***. And they will be the ones ***falling*** because they ***err from the truth*** and ***received not the love of the truth*** causing them to be ***cast, cast away*** or ***castaway***—to become eternally ***cut off*** ([1 Cor 3:11-15](#); [Mat 7:13-14](#); [Luke 8:13](#); [Heb 6:4-8](#); [2 Pet 3:17](#); [2 Thes 2:3](#); [Rom 14:13](#); [1 Cor 10:12](#); [1 Tim 3:6-7](#); [1 Tim 6:9](#); [Heb 4:11](#); [2 Pet 1:10](#); [Jude 1:24](#); [James 5:12, 19-20](#); [2 Thes 2:10](#); [Mat 13:41-42, 49-50](#); [18:8-9](#); [22:12-13](#); [25:30](#); [Luke 12:5](#); [John 6:37](#); [15:6](#); [Rev 20:14-15](#); [1 Cor 9:27](#); [Rom 11:22](#); [Gal 5:12](#), etc.)

Go on, use [BlueLetterBible.org](#) to do this little ***study***. It's not anywhere near approaching exhaustive, pun intended. I mean you can expand it if you just type in (or copy and paste) these key KJV search words and phrases from the last paragraph into the 'Bible / Dictionary Search' box, or into the 'Search the Bible' box, to get other groups of verses to ***study*** including the ones listed above. Or you can use your own Bible search engine. Or just use a Strong's or other exhaustive concordance along with a multi-translation study Bible—which also usually gives you the 'assistance' of scores of Greek and Hebrew scholars. But always include a KJV so you can settle their incessant

disagreements. And always do the **work** to **understand** the context.

By-the-way, I used all kinds of books and Bibles to do my **study** before I started this one and still occasionally do. It's just that I can access a variety of good reference material and over a dozen translations all at [BlueLetterBible.org](http://BlueLetterBible.org), all with a focus on the KJV, and all a lot faster too. But there are plenty of ways to mishandle **scripture** no matter what translation or resources you use. And there is no one right way to go about it. Different approaches will lead to different perspectives and oversights and errors. Still, [BlueLetterBible.org](http://BlueLetterBible.org) and/or the equivalent books, etc., are good precept-gathering tools as long as you never become sure you've found all of them on any given topic.

And you might get the idea that I am against Bible reading. I'm not. It's a good way to supplement your growth because in reading through The Bible you will stumble across new precepts you would have never found in a concordance search. Reading through The Bible is also invaluable for context—especially for **babes**. And if you're not on some mission for God, regular Church attendance should give God regular opportunities not only to minister to you, but also to **teach you**—that's if you are not already finding even better growth opportunities by doing some **ministering** and **teaching** yourself. But if you do not yet consider yourself **apt to teach**, expect to rely on The Holy Spirit to **teach you**. I mean it's my **experience** that 'teachers'—likely including your pastor—regularly make errors. But you can **learn** either way—by committing yourself to **proving** the **truth or error of all things** and waiting on God until you do. Besides, finding mistakes or misinterpretations can lead to **revelations** that give tingles that are just as big as the ones you get from the 'rightly handled' Word of God. And it's probably unavoidable that you'll find more opportunities for **learning** by discovering **errors** than through the rightly handled Word of God. This is part of what Solomon means when he says that **in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow** [Ecc 1:18](#).

But let me be clear. Neither I nor the Apostles recommend picking fights with the **ignorant** [1 Cor 14:38](#). And you will even need to **learn** to control your excitement about your **revelations** if expressing it will only uselessly offend people. Just take a deep breath and count to 10. And I mean 10 years. Because if you don't have **experience** [Rom 5:3-5](#), you're a **novice** [1 Tim 3:6](#). And you're definitely a **novice** if a lot of the **instruction** in this **study** on **rightly dividing the word of truth** is new to you, or even if it's just newly clear to you. Either way it means you have not yet begun to handle God's Word properly on a **continuing** basis. So wait at least a decade or so before you speak up to correct your '**elders**'—except maybe if you're already considered an '**elder**'—but then only if the Holy Spirit is 'burdening' you with the job. Because the perils of correction should be left to God and the spiritually mature ([1 Pet 5:5-6](#); [James 3:1](#)). And in the meantime you can rest assured that God is always and everywhere answering those who always and everywhere are 'asking, seeking and knocking'. Remember I said God spoon-fed me? He's The One who will be putting all these precepts in your path. And the way that He will help you find what you need to **know** next should be an ethereal, supernatural and personal **experience**. Either that or you may find yourself overusing phrases like, 'what a coincidence' or 'I was just wondering about that'.

By-the-way, an indispensable strategy to establish context—and avoid misinterpretation and other **error**—is to read as far as necessary before and after precepts until you find out who’s speaking to whom and why. This will show you that some verses that you initially think apply actually don’t. I mean many verses that come up in any concordance search won’t all connect to the precepts you are focusing on—though I made sure that all the ones above that I pulled out do.

But whatever you do, stop deceiving yourself that you’re safely coasting into God’s **everlasting kingdom**. Instead,

***Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour... 1***

[Pet 5:8](#)

I mean if you have a clue you already **know** that many Christians will not make it—not that God doesn’t already know who’s who. But again, this is not our **experience** or perspective. Your perspective should include the attitude that you need to **work out your own salvation with fear and trembling** [Phil 2:12](#). This human perspective and attitude is your **full assurance** [Heb 6:10-12](#) that you’ll make it. And only with this attitude should you say, as Paul says,

***For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord Rom 8:38.***

Indeed nothing can separate you from **the love of God** but you yourself, because God is **the righteous judge**.

And after this Final Great White Throne Judgment, after God is finished ‘severing’ **the wicked from among the just**, this is when the **rejoicing** starts ([2 Cor 1:14](#)). Appropriately enough, Isaiah’s **prophecy** contains a good deal of **instruction** by God to **rejoice** and **sing** with **joy** for this and other reasons ([42:10-12](#); [52:9](#); [61:10](#); [65:14,18](#); [66:10,14](#)). There is even repeated similar **instruction** extended to Creation itself including to the **heavens**. And I mean not just to the angels but to the ‘heavenly bodies’ too. And the same **instruction** is extended to the **earth** including **the mountains, the forests** and the **lower parts of the earth** ([44:23](#); [49:13](#)). And this shouldn’t be too big a surprise since Paul tells us that **the whole creation** is still ‘groaning and travailing’ **in pain until now** [Rom 8:22](#), and evidently will be until **the end of the world**. But all this **rejoicing** should already have started for you, and continue every time your picture grows of what it’s all about.

Except, we also **know** that there is a point in time coming when we will watch many people, including some we have loved in spite of their **iniquity**, get tossed into The Lake of Fire. God certainly will have **loved** them too, at least at some point. And surely some of them will be **saved** from this fate just in the nick of time by God’s “steadfast love” ([Lam 3:22-23](#)). And we **know** He will never be **willing that any should perish** [2 Pet 3:9](#). Still, in

Isaiah's **prophecy** we are repeatedly instructed by God to **rejoice** and **sing** with **joy** even when God destroys these **that forsake the LORD** from among us ([41:15-16](#), [61:7](#); [65:11-15](#)). But evidently this is not humanly possible, at least for some people, without some help from God. And surely God knows it. This must be the main reason why God will have to stop the **weeping** and **crying** of His **people** first ([65:19](#)). In an earlier **prophecy** of Isaiah's God also makes clear that,

**He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces** [25:8](#).

Now this could apply somewhat to the various Great Tribulation raptures, but it's clearly not complete until just after The Harvest at the End of the World including The Second Resurrection, because only then will God finish the work to completely **swallow up death in victory** and completely **wipe away tears from off all faces**. And later in this same **prophecy** we are told more about **the wicked** God will **sever from the just**. Isaiah reports,

**They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish** [26:14](#).

So this situation at **the end of the world** will require, evidently, another profound universal change as important as all the others so far. God must 'make' the **memory** of the **dead...to perish**, in order to **wipe away tears from off all faces**. And back in Isaiah's biggest **prophecy** God makes clear when this critical change occurs. God says,

**...the former troubles are forgotten, and...they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind** [65:16-17](#).

So evidently sometime just after you see some of your 'former loved-ones' **cast into the lake of fire**, we get a 'memory wipe', serving to **wipe away tears from off all faces**, without which we could not **greatly rejoice in the LORD** as He intends us to do.

John speaks of this change too in [Revelation 21:1-5](#). He tells us that this happens just after The Final Great White Throne Judgment starting when he saw that **earth and heaven fled away** [Rev 20:11](#), at which time the **new heaven** and **new earth** may become immediately visible—just not the immediate focus of attention. Surely the center of attention at this point is The Great White Throne and The Lake of Fire that apparently becomes visible to all. And I should admit that I don't **know** whether this final judgment happens **'in the twinkling of an eye'** or rather in a slow, one-at-a-time process. But Jesus and John tell us God will 'judge' **every man according to [his or their] works** ([Mat 16:27](#); [Rev 20:13](#)). And Jesus and Paul speak plainly that **nothing** is **secret** or **hidden** that will not eventually **be made manifest** and **be known...abroad** ([Mark 4:22](#), [Luke 8:17](#), [1 Cor 4:5](#)). And

once, just after remarking about ***the leaven of the Pharisees, which is hypocrisy***, Jesus explains,

***For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops*** [Luke 12:1-3](#).

Many have presumed that this kind of ‘complete disclosure’ must happen at The Final Great White Throne Judgment, and must imply an extensive one-by-one process of judgment so that everyone can hear what everyone else has done. And it’s not like there won’t be enough time to do it. There will be an eternity available. And however many billions of people that will need to be **judged**, it’s still a finite number. But if God can do ‘mass selective memory wipes’, I’m sure he can also do ‘mass selective memory implants’ too. And I just mean that I **believe** that He could do it all at once if He wanted to. But again, it’s not like that there’s going to be any hurry either, is there? Except that however this judgment ‘goes down’ it must be an extremely unpleasant process with all the ***weeping and gnashing of teeth*** and everything. Still, and though we can’t yet see through the ‘dark glass’ clearly enough to **know** how this all will work, we do **know** this is when The Lake of Fire will somehow get eternally stocked with the bodies and spirits of the **dead**. And that they, from then on, ***shall be tormented...for ever and ever***.

But there are other judgments to consider. There is ***the judgment seat of Christ*** that I expect must happen ***‘in the twinkling of an eye’*** during The Rapture of the Pre-Church and the Church, because I’ve done the math and there’s not really enough time for it to take any longer. Here’s what I mean. The Judgment Seat of Christ is identified in [Romans 14:10-12](#) as when ***every one of us*** [Christians] ***shall give account of himself to God*** and in [2 Corinthians 5:10](#) as when ***every one [of us] may receive the things done in his body, according to that he hath done, whether it be good or bad***. And this **reward** and **loss** that will be experienced on that **day** is also described in [1 Corinthians 3](#). And in all these references Paul is talking to the Church, so this judgment must happen in the **moment** of The Rapture of the Pre-Church and the Church, all just before the start of The Great Tribulation. I mean, let’s say just a couple hundred million people are saved in this rapture—and hopefully there are really a lot more saved than this—though I don’t see how anymore could fit into Millennial Jerusalem. But say if as **few** as 200 million are **saved**, and each individual gets just 10 seconds to **give** their **account** to God, this would take over 63 years to complete (200,000,000 people x 10 sec. / 60 sec./min. / 60 min./hr. / 24 hrs./day / 365 days/yr. = 63.42 years). And remember The Great Tribulation is only 7 years long. And this doesn’t consider the ‘time’ needed to **judge** the Tribulation Gentiles, the 144,000, the Tribulation Jews, the Final Harvest Saints and The First Resurrection Martyrs. There would just not be enough time to **judge** them all in a conventional time frame. Of course, God could put us all in some other dimension where it will seem like a lot of time passes when it’s just a **moment** on Earth. But however we **experience** it, The Judgment Seat of Christ must happen ***‘in a moment’*** relative to the time

that passes on Earth, and it would be reasonable to assume that all the other judgments happen the same way—relatively instantaneously. However it's a scary thought that if as **few** as 200,000 are **saved**, then 10-second individual judgment slots for **every one** would take less than a month to get through. Do the math.

But we **know** that most people will suffer a 'first death', and that all those that reject Jesus will suffer a **second death**. And it will not be instantaneous or oblivion. It will be eternal **torment**. But God wants us to **understand** that getting rid of these **dead** is our gain. At this point **all flesh** and all **spiritual wickedness** of all kinds will be put away, leaving no more 'sin nature' and no more **troubles** [65:16-17](#). At this point neither Jesus nor His 144,000 will any longer need to **rule with a rod of iron** because this was only necessary because of **the flesh**. And this is certainly among the most comforting news so far. I mean, it will be once we're passed the memory wipe.

And we **know** our personal 'groaning' will be over at The Rapture of the Pre-Church and the Church when we experience **the redemption of our body**. However beyond that point, we must witness others and Creation itself continue to **groan** until...

**...the creature [or Creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God... [Rom 8:19-23](#)**

It's only after that—1007 years later to be exact—that the last **tears** for the old Earth will be shed and then the **rejoicing** for the new Earth will begin, because then the 'groaning of Creation' and the 'groaning of the flesh' ([2 Cor 5:1-5](#)) will be over and forgotten. And what a day of rejoicing it will be. Can I get couple of Amens and a few Alleluias?

And here I am coming round and round again and again to the same topics just like Isaiah, and just like The Word of God naturally does. And this is one way God hides **the truth** from those not worthy to hear it. If you're not willing to **continue** to make the rounds, **exercising** in this way again and again, you will not **learn** as much of **the truth**. Again, because I can't remind you enough, the secret is this. Growth in God's **wisdom** and **knowledge** comes only when you **continue** with **diligence** to **study** and **exercise** in a neverending process of stacking and sorting **precept upon precept** from **here a little** and **there a little** from all over The Word of God. And Paul warns,

**...your faith should not stand in the wisdom [or the methods] of men... But we [Paul and his friends] speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory [1 Cor 2:5-7](#).**

And I read here that if **we**—Paul and friends—use the **wisdom of God**, then **we** can get the **glory**. This must include the **glory** that can be had by properly handling God's Word God's way, which is opposed to the **shame**—at best—that comes by mishandling it, or remaining **ignorant** of it. And by-the-way, in the next verse it's exactly this **ignorance** of how to properly **handle**



God's Word that 'misleads' Satan and **the princes of this world** to 'crucify' **the Lord of glory**. Surely Satan himself failed in **rightly dividing the word of truth** and was found **unskilful in the word of righteousness**, totally put to **shame** when he crucified Jesus. The point is that if you are not **handling** God's 'mysterious' Word His way, no matter how smart you think you are, you too are being misled, at least to some extent. This is why Paul repeatedly warns that **a little leaven leaveneth the whole lump**. And he applies this to both erroneous **teaching** ([Gal 5:1-9](#)), and to those who are all **puffed up** and **glorying** in their false doctrine and wrong behavior ([1 Cor 5:1-7](#)). The solution? **Purge out therefore the old leaven**. This is really what this **study** is all about, because I have **handled** God's Word His way throughout.

But that great day when God shall **make all things new** is both for **the great** and **the least** in the **everlasting kingdom** of God. Because then...

**...God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away...[and] he that sat upon the throne said, Behold, I make all things new** [Rev 21:4-5](#).

And only then will our focus be able to change to how God has made **all things new**. And things will be very different from the physical World that we are all used to. Then there will be no more **death, sorrow, crying**, nor **pain**, and neither any **violence** nor **mourning, wasting nor destruction**, and neither a **sun**, a **moon**, nor any **stars**, nor **seas**, and at the same time, **there shall be no night there**. Both Isaiah and John provide a comforting description of this strange **new** environment. Isaiah says,

**Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified** [60:18-21](#).

Along these lines John says,

**I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea... And the city [new Jerusalem] had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of**

***it shall not be shut at all by day... And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever*** [Rev 21:1; 23-25; 22:5](#).

And just like we'll have ***no need of the sun, neither of the moon*** anymore because the ***light of God*** and ***the Lamb*** will then serve that purpose, so I believe that there will be no more need for any celestial stars either because...

***...they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever*** [Dan 12:3](#).

And these distinct individual ***light*** sources must be an eternal testimony of a discriminating ***reward*** that ***every one*** within their stations ***may receive*** and that cannot be hidden. And I mean that I'm seeing in this verse that ***every one*** will have a 'brightness level' from ***the greatest*** to ***the least*** in ***the kingdom of Heaven***. And evidently some of the 'brighter ones' will ***shine*** so bright because they are ***wise*** enough to be of greater service to God, and they surely become even brighter ***stars*** as they ***turn many to righteousness***. And by contrast, this will leave many others I could call 'dim-lits'—if you see what I mean.

And remember when it comes to ***wisdom***, we're talking about an unending journey of innumerable precepts—because precepts can be put together in larger and larger groups to ***reveal*** increasingly meatier new ones endlessly. And I expect that in eternity that one of the essential differences between the brighter and dimmer immortals will be that some waited longer to get started than others. And I'm guessing late-starters generally never catch up. And in this case 'never' is a very, very long time. Provoked? I hope so. Because this is part of what Paul means when he says we should...

***...consider one another to provoke [one another] unto love and to good works*** [Heb 10:24](#).

But even if you don't become a 'star', you can still look forward to unimaginably rich and luxurious décor and accommodations in ***new Jerusalem***. And you and your new World won't be made of that 'groaning' physical material anymore, but of the 'painless' spiritual kind. So we're talking about a kind of 'pie in the sky' that will be better than anything you could get here, and even if you could ***gain the whole world***—including the richest and most luxurious circumstances you can possibly imagine. Of course just like 'brightness levels', I expect that there will be obvious differences with immortals in this respect too, the best accommodations going to the formerly ***afflicted***, and to those who had experienced being 'storm-***tossed***' for Jesus, and to those not ***comforted*** in this World. Still, any ***new Jerusalem*** city-dweller should experience unimaginably rich accommodations on a regular basis. Isaiah gives us a peek, saying,

***For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee (54:10-14).***

Here again we see a mix of details in God's perspective that could apply to either The Millennial or Eternal Ages or really both. Of course, ***the mountains shall depart, and the hills be removed*** at the end of The Great Tribulation just before Jesus' establishes His eternal kingdom on Earth. But some of the ***kindness*** that God speaks of here will not be seen until the Eternal Age because remember that the bejeweled city, ***new Jerusalem***, will not 'come' ***down from God out of heaven*** until The Millennium is over ([Rev 21:2](#)), though Millennial Jerusalem should be pretty spectacular too. And what about those ***children***? Could they exist in all these ***ages***? It keeps the question open for me anyway.

But surely we will not even get a glimpse of the full expression of God's ***kindness*** until The Eternal Age. And this would be the unimaginable, out-of-this-World luxury of New Jerusalem. God tells us that Jesus ***will lay thy stones*** [of your city] ***with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles*** ["crystals"], ***and all thy borders*** [or walls] ***of pleasant stones***. In [Revelation 21](#), John also sees this incredibly bejeweled city—possibly now still presently under construction—***coming down from*** [and apparently ***with***] ***God out of [a new] heaven*** onto ***a new earth*** just after ***the first heaven and the first earth were passed [away]***.

And I should also make clear that we see again in [Isaiah 54:10-14](#) what Peter means when he tells us that ***one day is with the Lord as a thousand years, and a thousand years as one day***, because ***the LORD*** is describing here a period that to Him is just a little more than ***one day***—from the end of the sixth day marked by the mountain-leveling finale to The Great Tribulation to just beyond the seventh day marked by the arrival of sparkling New Jerusalem at the start of The Eternal Age—The Millennium being the seventh day of his 7000-year, or from God's perspective, 7-day plan. Again—and God willing—we'll talk more about this whole week in the next ***study***.

And speaking of impressive buildings of God, [The Great Pyramid of Giza in Egypt is the greatest marvel of physical construction ever erected](#). This is because it was built for and by God. Isaiah tells us of...

***...an altar to the LORD in the midst of the land of Egypt, and a pillar*** [or "monument"] ***at the*** [Upper and Lower Egyptian] ***border thereof to the LORD. And it*** [this ***altar*** and ***pillar*** being one and the

same] **shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt** [Isaiah 19:19-20](#).



Here we have another riddle. There is **an altar to the LORD** in the form of a **pillar** that is simultaneously **in the midst of the land of Egypt, and...at the border thereof**. This riddle is solved by [The Great Pyramid](#) which is in the middle of Egypt on the Giza Plateau which puts it at the border of Upper and Lower Egypt. It has been called by those who **understand** it 'The Word of God in Stone'. And it absolutely is. It's the only one in Egypt that will survive The Final Great Earthquake at the end of The Great Tribulation. All the counterfeits, including its present two equally large companions, along with all the mountains—except **the mountain of the Lord**—will be

leveled ([Zech 4:7](#)).

[The Great Pyramid](#) sits on 13 acres with its four corner socket footings penetrating the bedrock of the Giza Plateau. This, and its 'curve of the Earth' matching faces, and the still yet to be back-engineered mortar that holds its enormous stones together make it unshakably stable unlike any other pyramid in the World. But it's presently missing its brilliantly polished limestone surface—it was robbed by Muslims to build their mosques following the rise of their religion in the 7<sup>th</sup> century. And it's also missing its "capstone" or **The stone which the builders rejected** [which] **is become the head of the corner or the chief corner stone** ([Psa 118:22-23](#); [Mat 21:42](#); [Mark 12:10-11](#); [Luke 20:17](#); [Eph 2:20](#); [1 Pet 2:6](#); [Isa 28:16](#)). And when this **chief corner stone** is finally placed on top, it will be a concrete metaphor for Jesus Himself. And this missing **headstone** of this massive pyramid is also a concrete metaphor that Jesus has not yet come to establish His eternal kingdom. But in The Millennium this "capstone" will be installed ([Zechariah 4:7](#)), and then this **altar and pillar...to the Lord** will surely be restored even beyond its former glory.

And then it will finally be **understood** by all—as some of us already **know**—that the entire pyramid—inside and out—is a concrete representation of the Earth itself, and of the Earth's position in Heaven, and most importantly of the entire Word of God. I hope to cover this topic in much more detail in the future, but this information is not hidden—just lost in a lot of misinformation and counterfeit pyramids. Professor at the University of Edinburgh and Astronomer Royal for Scotland, the late (Charles) Piazzi Smyth helped brake

this news about [The Great Pyramid](#) to the modern World in his book [Our Inheritance in the Great Pyramid](#) in 1864 which he expanded over time and later called [The Great Pyramid: Its Secrets and Mysteries Revealed](#). Joseph Augustus Seiss also helped inform the World with his work, [A Miracle in Stone: or, The Great Pyramid of Egypt](#) in 1877. And if you want an exhaustive **study** try Adam Rutherford's four volume set entitled [Pyramidology](#), (Books I - IV), though they are out of print and becoming rare. The inset picture comes from one of these volumes of which I own the first three. And this should be enough clues to get us started with some ideas as to what Millennial and New Jerusalem will look like.

According to Isaiah's **prophecy**, this **altar, pillar, sign** and **witness unto the LORD of hosts in the land of Egypt** must remain there at least throughout The Millennium. Such a marvel—the only thing that will survive all The Great Earthquakes of The Great Tribulation—provides impressive evidence that The Lord can build anything He wants in this present physical World. And it leads me to think that The Millennial Temple and Millennial Jerusalem, even given their size, will be quite formidable and built with substantial quantities of precious metals and jewels. But Ezekiel mostly just gives us the dimensions of these constructions, though we **know** from His account that construction with **wood** [Ezek 41:16; 22-26](#) and **hewn** (or cut) **stone** [40:42](#) is prescribed for some parts of The Millennial Temple and its buildings. And this seems to imply that everything else is made of something else. And Isaiah provides what I believe is a list of the upgraded Millennial Jerusalem building materials when he records God saying,

***For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise*** [60:17](#).

John gives us some dimensions of New Jerusalem too, and like Isaiah does, provides an even more opulent list of building materials not including wood, iron, brass or common stone. And from these descriptions we can see that there are not a lot of comparisons between New Jerusalem and Millennial Jerusalem or even to The Great Pyramid. But there are some. And I mean of if you take ideas from Millennial Jerusalem and The Great Pyramid, and then add what John tells us about New Jerusalem—and then think 'out of this World'—you should get some idea what it will be like.

To start with, we **know** that New Jerusalem in The Eternal Age will not have a **temple**. In John's description of New Jerusalem He says,

***I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it...*** [as well as] ***the light thereof*** [Rev 21:22-23](#).

Also the unimaginably vast size of the jewels used in the construction of New Jerusalem is clearly out of this World. But it can be thought of as just another big step up from Isaiah's upgrades for Millennial Jerusalem that are not seen

in previous temples either. Another striking difference is the incredible size of New Jerusalem, though The Great Pyramid is immense as a physical structure, and it could in some ways be a model of New Jerusalem as we will see.

John calls the eternal **great city** of God, **the bride, the Lamb's wife**. This must be because it accommodates the Immortals that represent **the wife** of Jesus. And I'm assuming that this includes not only The Pre-Church and the Church, but also The Final Harvest Saints, and in a more general way, everyone that lives with Him in His city. And I mean that it must accommodate other immediate members of His family including everyone from Millennial Israel that Isaiah sees as close to Him **as a bridegroom** [who] **decketh himself with ornaments** (61:10; 62:1-5). And this must include the 144,000 Virgins, The First Resurrection Martyrs, and also some of The Second Resurrection Saints—the ones that live in Millennial Israel too. The rest of the redeemed from The Second Resurrection should occupy **the nations** of the New Earth. And **coming down** with God from Heaven in New Jerusalem must be the rest of the Immortals including the Gentile Temple Servants, but probably also the Jewish Temple Servants too, and possibly also the Two Witnesses, and maybe also the Temple Altar Martyrs—though my best guess is that these are a subset of **the wife** and already on Earth with Jesus. The members of each of these groups must serve in their positions in what we can now identify as at least eight different general stations—all serving God and Jesus eternally in an ever-increasing **government** and **peace** [Isa 9:6-7](#). See again the [CHART of the Raptures and Stations of the Immortals](#) on [page 512](#).

And speaking of this future **great city**, Jesus says,

***In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also*** [John 14:2-3](#).

Remember He was originally only saying this to the Jews, so it's clear Jesus expects Jews will live in this **place** 'where He is', and that they are His originally intended **bride** and members of His immediate family. And surely He is 'gone' **to prepare** this **place** now. And we should expect that **many** of Gods currently occupied **mansions** will eventually fall out of use. They will all be abandoned, and apparently **vanish**, because eventually God and everyone else with Him, and Jesus and everyone else with Him, must move into New Jerusalem to live on the New Earth. But I don't **know** if we'll get to see New Jerusalem before we see it **coming down from God out of heaven, prepared as a bride adorned for her husband** [Rev 21:1-2](#)—not that I'm worried that it would be bad luck or anything.

But I am sure 'she' will be a beauty. And one of the most striking things about her is that she will be so large. Remember we are told that God's people in Millennial Jerusalem will have occasion to complain about being cramped for space. But this can no longer be the case in New Jerusalem. It will easily accommodate the entire population of New Earth as needed. And evidently New Jerusalem will be used for that purpose since John tells us that, much like in Millennium Jerusalem,

**...the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it** [Rev 21:24](#).

But New Jerusalem will be much larger than Millennial Jerusalem by far. My first impression of it—as I was taught—was that John is describing a city in the shape of an enormous cube. But it eventually occurred to me that it could just as well be a tetrahedron—a five-sided pyramid with a square bottom like The Great Pyramid. This **great city** measures **twelve thousand furlongs** [or **stadia**]... in **length, breadth, and height**. This is nearly 1400 miles **foursquare**, and the same distance upward, assuming it is correct to say that one **furlong** (or **stadion** in the Greek) is about 607 feet (or 185 meters) as most annotated ‘Bibles’ indicate or imply. This would make the ground floor of this city equivalent to about half the area of the mainland of The United States—a square as long as from Maine to Florida on one side, and from Washington, D.C. to Colorado on the other. And if it’s a cube it will have a little more than half the volume of the Moon. By-the-way, the Moon has a diameter of about 2,160 miles—can you do the math? If not you’ll have to take my word for it or ask someone else and take theirs. But if you’re reading this as opposed to listening to it you may remember I got C’s in Calculus, though this is just simple algebra. But remember even the ‘rocket scientists’ at NASA have made some astonishingly simple errors with serious consequences—much like some ‘Bible translators’ have.

The reason some suggest that New Jerusalem will be in the shape of a cube is because they say it represents the ‘holy part’ of the temple’s shape from previous temples. But certainly not everyone sees all these **most holy** halves of the previous temples as cube-shaped. And those opting for a cube shape for New Jerusalem probably have not yet done the math on The Millennial Temple, most likely because they don’t really have a clue what it really looks like. But it’s easily enough determined—if you’re familiar with Sir Isaac Newton’s work on the sacred cubit—that the Millennial **temple** or **tabernacle**, and in this case I mean the **inner temple** or **inner house**, is **twenty cubits x forty cubits**, making it about 40 x 80 feet ([Ezek 40:47-41:2](#)). And that the **most holy** half of this **temple** and **sanctuary** is **twenty cubits x twenty cubits** or about 40 x 40 feet ([Ezek 41:3-4](#)). But this **temple** in the **inner court** is apparently surrounded by **chambers**—I’m thinking small alcoves—that are ‘mostly unattached’ to **the house** ([Ezek 41:6; 16-20](#)). They rise in three levels, possibly **thirty** of these **side chambers** in each level making 90 altogether, with each level being **a full reed of six great** [or “full”] **cubits** in **height**, or about 12 feet high each. This makes just the **most holy** half of **the house**, not including the **side chambers round about** but assuming it rises as high they do, to be about 40 x 40 x 36 feet ([Ezek 41:5-8](#)). And adding the depth of these **side chambers** of **five cubits** or 10 feet ([Ezek 41:9](#)) makes the entire construction of this half of the **inner temple** probably 60 feet wide x 50 feet long x 36 feet high. But however these measurements are interpreted the ‘holy half’ doesn’t seem to be a cube. With or without these **side chambers**

it's more like a rectangular cuboid, also referred to as a rectangular hexahedron or rectangular prism or rectangular parallelepiped, but more commonly known of as a rectangular box.

And by-the-way, in Verse 8 I like the Young's Literal Translation (YNG). It best helped me see what I think the KJV is saying in this verse. But again, you'll find more contradiction among the modern translations in this **prophecy** than you can shake a stick at. And even some among the older versions. And the KJV is too often unclear to me in some of these verses. But get a clue, popular commentators on **scripture** tend to lean to the translations they depend on, and the translations they depend on too often lean on interpretations that contradict the KJV and others. But even if the Jews have lost track of the designs of past temples it's not a problem. They can still get the details for ones still to be built the same way they got them in the past—by the **inspiration of God**. So I can't see how anyone can **know** for sure, nor any necessity to yet know for sure, exactly what any of these buildings will really look like, though evidently some think they already do because they publish their disagreements about it as 'Holy Scripture'.

And if you're someone who is finally starting to lose footing that you once thought was solid, let me finish sweeping you off your feet. A closer look at [Verse 7](#) changes the picture even more. This verse seems to describe the **inner house** as more like an inverted, rectangular stepped pyramid that is formed by the 3 levels of the **side chambers** where each level becomes increasingly wider as it rises. In Solomon's Temple the lower level was **...five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad** [1 Kings 6:6](#). And this would be more like an upside-down step pyramid than a box. Or closer to what you might call an inverted trapezoidally stepped cuboid, otherwise know as a trapezoidally stepped hexahedron, or a trapezoidally stepped prism, but in this case more like an upside-down gold brick with ridges. And all this should remind you to be careful not to get too boxed-in when it comes to interpreting **scripture**. And I mean if it's speculation, leave it as speculation. And the idea that New Jerusalem will be in the shape of a cube is at best speculation, and likely based on flawed assumptions, but certainly on a perspective that is way too narrow in scope.

And by-the-way, only a few of the modern translations specify that these **side chambers** surrounding **the house** are somehow accessible by a "stairway", though all of them at least imply that there is one, while most of the older translations don't as clearly indicate a "stairway" at all. They instead only clearly describe a building rising in widening levels "like steps". And only one modern translation adds that these **side chambers** are "priests' rooms". So apparently any clarification that these "side rooms" that surround **the house** are "priest's rooms" or that they are accessible by a "stairway" are inserted in Chapter 41 where they probably don't belong. And I mean that the multi-use **holy chambers** of **the priests** are clearly identified in [Ezekiel 42:13-14](#). And the problem is that these "priest's rooms" in Chapter 42 are different **chambers** than the ones described in Chapter 41, because the specifically described "priest's rooms" are in the **building** that surrounds the **inner court** and **temple**. So it occurs to me that there may not be a "stairway" servicing these **chambers** in the **inner court**—at least in the way it is imagined in some of the modern translations. But I can't say for



sure what the 30 or 90 **side chambers** built around the **inner temple** are for. But since each are only **four cubits** or 8 feet wide ([Ezek 41:5](#)), I'm guessing they're too small for anything except as an effective guard rail to keep **the priests** from inadvertently touching the wall of the **most holy place**, and except for adding a formidable bas-relief decorative effect, though I suppose they could be part of the required temple "storerooms" as mentioned in previous temples in [1 Chronicles 9, and 23](#) and [Nehemiah 10](#). But Ezekiel's descriptions of all the uses of all the "priests' chambers" in the **utter court** and connected to the **inner court** are well defined and seem to cover all their needs, so it's curious that the purpose of these **side chambers** surrounding the **inner temple** is not defined—possibly giving us a clue that there is some kind of hidden purpose for them, something **...which from the beginning of the world hath been hid in God...** And I mean maybe these **side chambers** are for the Immortals who wouldn't necessarily need a "stairway". Then again, stairs are not described in other places where they are obviously needed. And these **side chambers** may be needed for "storerooms" for all the **offerings**. But then what are those evidently enormous **twenty chambers** in the Levite's second portion for ([Ezek 45:5](#))? Overflow? Whatever the case, and despite all the confusing and contradicting 'clarifications' added by modern translators, we can always **continue** to wait on the **inspiration** and **faithfulness** of God to add to our **understanding**.

But I think better evidence and a much wider view of things favors a pyramid shape for New Jerusalem. The basis of this idea is that Jesus is frequently called the **chief corner stone** ([Eph 2:20](#); [1 Pet 2:6](#); [Isa 28:16](#)) or calls himself **the head stone of the corner** ([Psa 118:22-23](#); [Mat 21:42](#); [Mark 12:10-11](#); [Luke 20:17](#))—which one translation renders the "capstone". The point is that a cube doesn't have a **chief corner stone**. But a five-sided pyramid does on its top. Peter quotes Isaiah and brings attention to this 'concrete metaphor' that identifies Jesus, saying,

**Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded** [1 Pet 2:6](#); [Isa 28:16](#).

Or maybe the present pyramid-shaped **altar** in Egypt, which in due course will be renovated, might also finally be transformed into spiritual material and remain forever the "monument" to Him and God that will preserve this **chief corner stone** symbolism. I mean I'm not ruling out that **the holy city**, New Jerusalem might be 'cube-shaped'. This is possible as long as this **altar** in Egypt will not be in the way of the placement of New Jerusalem. But it could be. In fact the size of New Jerusalem gives me reason to think that many **nations** surrounding Jerusalem will not be '**saved**' and go out of existence because it will be sitting where a number of them used to be. Either that or they will have to scoot over some in order of make room for this supernaturally immense megalithic city. If centered over present day Jerusalem it would cover up most of present day Egypt, and a lot of Southwest Asia.

And we can count on the fact that other **nations** such as **Gog and Magog** will make extra room too. Isaiah's **prophecy** tells us that...

**...the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted [60:12](#).**

And the context here comes from the previous verse. And it's in God's perspective. It's a perspective that views the entire Millennium and it's conclusion as if it's just 'one day'. The destruction described must happen at the end of The Millennium and must follow a time when Jerusalem's **gates shall be open continually...** [and] **not be shut day nor night**, and at a point when some **nations** will be finally judged as disobedient and **utterly wasted** forevermore. And I would guess that these **utterly wasted** nations should include some of those who have been way too 'chummy' with the habitually rebellious **Gog and Magog**, including several Israel-hating Muslim nations very close to Israel, but probably also China and some of her allies, not to mention the Antichrist Kingdom and some of her allies. Kind of makes me think that only '**few**' nations will survive too.

So as David sings in [Psalms 122:6](#),

**Pray for the peace of Jerusalem.**

Indeed, but also that your countrymen will do the same, because surely it's the 'saved nations' where a good number of the eternal **sons of God** will come from. But Christians who think the Church has 'replaced' the Jews will get **correction** [2 Tim 3:16-17](#) or **rejected** [Heb 6:8-9](#) and better sooner than later for the rest of us. And the best way you can help with this is to accept your responsibilities of everlasting "citizenship" in this eternal "commonwealth" right now ([Phil 3:20](#)). And **pray** with **fear and trembling** ([Psa 2:11](#); [Phil 2:12](#)) so that you won't be excluded from it. And be on guard against that **roaring lion**, your **adversary, the devil** [1 Pet 5:8](#). Because regrettably, there is an uncomfortably good chance that you may end up in The Great Tribulation and therefore never live with Jesus in New Jerusalem—or even anywhere on the New Earth for that matter. On the other hand, as Peter says, **if ye do these things**, or as Jesus says, **if ye continue in my words**, then you can as Paul says,

**Be careful for** (or worry about) **nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus** [Phil 4:6-7](#).

Or as Jesus says, **...ye shall know the truth and the truth shall make you free.**

Now being hundreds of miles tall it's natural to expect that New Jerusalem will be multileveled. I imagine too that God's **light** shining through it means that significant parts of it will be transparent which should enhance the city's beauty. And John sees this astronomically large sparkling jewel to be multicolored and placed on a **great and high mountain** [Rev 21:10](#), surely greater and higher than the one Millennial Jerusalem will sit on ([Ezekiel 40:2](#)). But both are called **mount Zion** or **mount Sion** (e.g. [Isa 18:7](#); [24:23](#); [31:4](#);

[Jer 31:6](#); [Joel 2:32](#); [Oba 1:17](#); [Micah 4:7](#)). And up to the point when New Jerusalem **comes down** out of Heaven, the Father remains on **mount Sion** in Heaven, in **the temple of the tabernacle of the testimony in heaven** in **the heavenly Jerusalem** ([Heb 12:22](#); [Rev 14:1](#); [15:1-6](#); [21:1-3](#)). But at this point the temples in Heaven and on Earth cease operations—and cease to exist—because this is when the old Heaven and Earth **shall pass away**, and when...

**...the throne of God and of the Lamb shall be in it** [in **new Jerusalem**]... **And they** [his servants] **shall see his face; and his name** [Rev 22:3-4](#).

But I'm not certain where The Great White Throne from Revelation 20 is in this picture. We **know** it's seen by John when **the earth and the heaven fled away; and there was found no place for them**. But is this the same **throne** that John **saw** God also **sat upon** in New Jerusalem in Chapter 21? And is it the same one John **saw** that God **sat on** following The Rapture of the Pre-Church and the Church in Chapter 4? It's hard to say, but there seems to be a difference between God's **throne** on Mount Zion in The Temple in Heaven from the one in New Jerusalem and even from the one He will sit on in The Final Great White Throne Judgment, if only in location. One reason this seems to be implied is because Jesus doesn't **go to prepare** New Jerusalem until after His Ascension into Heaven 40 days after His Resurrection, and because apparently The Temple in The Old Heaven—the one in existence now—disappears before The Great White Throne Judgment starts. But I'm still guessing that part of the torment of the Damned will be that they get to see The New Heaven and Earth, and **the throne of God and of the Lamb** along with the opulence of New Jerusalem before they take the big plunge. Either that or there is a separate **throne of judgment**, or maybe The Throne in the old Heaven doesn't disappear right away though everything else does. But by John's description, this **great white throne** seems to stand out from the others as **great** and **white**, which leads me to think there are at least three different Thrones of God involved in His plans. On the other hand, it also occurs to me that the colossal size of New Jerusalem might imply it will be big enough to accommodate all the Damned for their trial, just like The Lake of Fire inside Earth will be big enough to hold them. And I'm guessing it will be big enough for the relatively **few** redeemed **sons of God** and all the **angels** too, so that everyone will be able to participate in The Final Great White Throne Judgment together—except remember John sees New Jerusalem **coming down from God out of heaven** after The Final Great White Throne Judgment is over, which seems to imply we remain separated until then. And here you can see again that **revelations** like these leave us with even more questions than answers.

John first sees New Jerusalem to be like one big **jasper stone, clear as crystal** [Rev 21:11](#). From this I assume that we can expect a general transparent appearance. And Isaiah adds that its exterior resembles a rainbow that is made of probably a dozen transparent **stones with fair colours** [Isa 54:11](#). John next describes a **great and high** perimeter **wall** around the city, with **twelve gates**, three on each side, sentried by **twelve angels**, and each **gate** 'named' for one **of the twelve tribes of the**

**children of Israel** [Rev 21:12-13](#). But is this a giant **wall** with **gates** around a much bigger pyramid? Or are these **gates** simply found on the sides of a pyramid or cube? There are also the **twelve foundations**—I’m guessing levels—visible in **the wall**. So I presume that the **wall**, whether around a pyramid or simply the sides of a pyramid or cube, has 12 equal **foundations** or ‘levels’ on which are written **the names of the twelve apostles of the Lamb** [Rev 21:14](#). But I’m not sure if these **foundations** go up the entire 1400 miles of the sides of the city or if they are only mostly beneath it, though Isaiah’s observations seem to indicate that this rainbow effect applies to the city as a whole. But I am sure we’ll see inscribed in **the wall** the name of **Paul** instead of **Matthias** ([Act 1:15-26](#); [9:1-31](#); [13:9](#)). And it also occurs to me that those from the ‘saved nations’ that come to the city will be able to see with a corner view up to half the names of the Jewish patriarchs of the **twelve tribes**, but from any angle all the names of the **twelve apostles** and long before they arrive. Why do you suppose this is?

So let’s imagine a couple possible construction designs for the fun of it. Let’s say that we’re talking about a cube or pyramid without a separate ‘surrounding wall’ but instead with walls 12,000 stadia or 1400 miles high with **foundations** or levels within **the wall of the city** that are exactly 1000 stadia each or about 117 miles high each. In this case I would imagine that the gates would be found in the first foundation but that they would greatly dwarf the St. Louis Arch, and that a name of one of the **tribes** could be found over each gate, plus a name of one of the **apostles** on each foundation running up the 1400-mile-high wall. And I could expect that these names are written in letters maybe 100 miles high. Then again, I should also expect that there will be a top floor or ‘cap floor’ for God and Jesus on top making each foundation a little smaller. But I would expect that these names on **the walls of the city** that sits on **a great and high mountain**, as well as the light emanating from the top, would be able to be seen from all the inhabited parts of the New Earth, and endlessly into the New Heaven.

Now the walls are said to be 144 **cubits** or evidently about 300 feet or 100 yards thick—again assuming Doc Newton’s right about those 25 inch cubits, and also that it’s not one of those special ‘temple cubits’ that uses an extra **handbreadth** [Ezek 43:13](#). Whichever the case, **the walls of the city** are about as thick as a football field is long. But I can’t be sure if this wall-thickness is a necessary structural engineering dynamic due to some new kind of gravity, or just a symbolic rendering of invulnerability—or both. But building engineers could speculate about what the new real or symbolic parameters of this new gravity might be given these building materials and dimensions. And in this case I would have to trust them on the math. And whether this new gravity is real or symbolic, the impression alone made by such walls is incomparably magnificent. But beyond this, I’ll let you speculate about other possible constructions, and the other possible purposes for it, on your own. And I think you should. It’s kind of like what Paul says about the coming Rapture of the Pre-Church and the Church. Remember he says,

**Wherefore comfort one another with these words** [1 Thes 4:18](#).

And I mean, how much excited anticipation do some people enjoy planning vacations to far inferior destinations now?

The materials King David **prepared** for King Solomon to use to construct the original temple in Jerusalem are listed in [1 Chronicles 29:2](#).

***Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.***

But in The Millennial Temple and New Jerusalem we should expect significant upgrades, though more likely downgrades in The Tribulation Temple.

The upgrades that Jesus speaks of in Isaiah's **prophecy** must be about The Millennial Temple. He says,

***For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron*** [60:17](#).

And evidently John is speaking of New Jerusalem's even better upgrades when he only mentions...

***...precious stones, pearls and gold*** [Rev 21:18-21](#).

Or maybe some of the materials Jesus lists will be used for the interior construction of New Jerusalem too, because He follows this list by speaking in terms that must apply to The Eternal Age, saying,

***Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended*** [60:18-20](#).

So this brings me back to thinking that the new building standard must only apply to the 'sunless' and 'moonless' Eternal Age.

Or maybe Jesus will become the **everlasting light** starting in The Millennial Age because Ezekiel reports,

***...the glory of the LORD came into the house by the way of the gate whose prospect is toward the east*** [Ezek 43:4](#).

But I don't expect that He will be so bright then that He and The Father will negate the need for the Sun in that age. And The Father won't be on Earth in The Millennium anyway. And though we **know** Jesus comes like **lightning**

[Mat 24:27](#), and in a way that **every eye shall see him** [Rev 1:7](#), we also **know** that there are numerous occasions in the Gospels where The Resurrected Christ is on this Earth and still looks, feels, walks and eats just like anyone else. And so much so that if you weren't expecting Him He could easily hide his identity from you (e.g. [Luke 24](#)). So I'm not expecting Him to continually **shine** until The Eternal Age.

And it's more likely, if we **understand** that Isaiah often reports God's perspective, that He is again showing us the entire process when—or 'the day' when—Jesus brings first **officers of peace** and **exactors of righteousness**, and eventually the end of **Violence, wasting, and destruction**, and finally the end of **the sun** and **the moon** too, as if all this will all be happening on the same day, when for us it will really be about 1000 years. And this is just like the passage we looked at earlier where Jesus does mention all the jewels, and when He says,

***O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones*** [54:11-12](#).

Remember that these verses are within a passage that indicates events and situations that must occur both in The Millennium and The Eternal age, and as if it all happens on the same day. So I suspect that these building standards Jesus speaks of in Isaiah **prophecy** somewhat merge together the upgrades—the first upgrade being for Millennial Jerusalem and its Temple and the second being for New Jerusalem.

But we can see distinct events and circumstance within this **day** too. I mean that in God's perspective Jesus might focus on the preponderance of jewels in the final upgrades for New Jerusalem to mark the **day**. Or He might instead focus on the materials used to upgrade The Millennial Temple to mark it. Both events in God's perspective would be appropriate markers of the beginning of His eternal kingdom and only about **a day** apart. And this leaves room for material upgrades for both Millennial and New Jerusalem, and a way for us to see the difference between the two. So I expect that New Jerusalem's upgrades finally eliminate **wood** and **stone** altogether, and possibly also **iron, brass** and even **silver** too. However, **iron, brass** and **silver** may still be used inside New Jerusalem as there is little mention by Isaiah or John of its interior construction.

By-the way, I think staircases between floors inside New Jerusalem would be unnecessarily time consuming. I mean it's 1400 miles to the top. Gracious, that would be over 7 million foot-high steps. So I instead expect we'll do some floating around and through things or instantaneously transport ourselves wherever we want **like** Jesus did after His Resurrection. I mean as John says,

***Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is*** [1 John 3:2](#).

And if Jesus could do such things on the physical Earth as recorded in the Gospels, imagine what we will be able to do on a spiritual one when we are **like him**. Yes, I mean really try. Of course this should provoke another **study** of the Gospels, etc.

Another clue about what New Jerusalem will look like may come from Daniel's **prophecy** about **a stone** [that] **was cut out without hands** that **became a great mountain, and filled the whole earth** [Dan 2:34-35](#). Daniel tells us this **great mountain** represents Jesus and His eternal kingdom ([44-45](#)), which you might assume implies the pyramid-shape of New Jerusalem. And **a stone** implies the **precious stones** as **clear as** crystal, all **cut out without hands**, that are to be used in the 'preparation' of **the holy city** New Jerusalem, as well as for its "capstone". And this metaphor for Jesus is also seen where God says,

**Behold, I lay in Sion [for a foundation] a chief corner stone, elect, precious: and he that believeth on him shall not be confounded** ([Isa 28:16](#); [1 Pet 2:6](#)).

And imagining a **foundation** that at the same time is a **chief corner stone** cannot imply that it's on the very bottom, just as at least eleven of the **twelve foundations** cannot be, but instead that it's a "capstone" on top of the city. And both Isaiah and Peter assure us that if we **understand** and **believe** this, we should be **comforted** and **rest** in the **knowledge** that an ever-increasing **government** and **peace** are inevitable.

Of course if you're someone who really likes shoes I guess you could be in for some disappointment, because I doubt we'll be wearing them much anymore in The Eternal Age, at least inside **the holy city**, because I'm guessing everywhere you step may be **holy ground** ([Exod 3:5](#); [Act 7:33](#)). But surely we'll all need to make adjustments to our present preferences—especially if you're not a Jew. This is something else to think about anyway.

So most if not all of the specific 'spiritual building materials' Jesus is evidently now using to **prepare** New Jerusalem are likely listed by both Isaiah and John. John specifies,

**And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several [or individual] gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.** [Rev 21:18-21](#).

Now the fact that **the building of the wall of** the city is **of jasper**, and **the foundations of the wall of the city** are made of 12 different **precious stones** including **jasper** seems confusing. It leads you to think that the 12

jewel **foundations** are a different wall than **the building of the wall of** the city, which John says is all *of jasper*. So this could be a pyramid with a perimeter wall. But the definition of **jasper** in The Eaton Bible Dictionary says that it's "a gem of various colours", as does Webster's. And as **jasper** from the original Hebrew also means simply "glittering", it may be that it is being used here in both a more general and a specific way. In general it's the overall look of the multicolored glittering wall, and specifically it's one of the **stones of fair colours of the twelve foundations**. And this could be the case if the city is a pyramid or a cube without an additional perimeter wall. But whichever the case, we can imagine that from a distance it would look like an enormous 12 layered rainbow atop a mountain, because I imagine that these unimaginably large, precisely formed, transparent foundation stones will be backlit by God and Jesus themselves. So whether pyramid or cube, or running along the bottom or comprising the entire height of the city, these **foundations** will forever be symbolically promising the World that it will never be destroyed again ([Gen 9:11-17](#)).

And it may be that the **twelve gates** [Rev 21:21](#), made of 12 supernaturally large 'single' **pearls** that are 'cut-without-hand', are simply arch-lined with these **pearls**. I mean, though these **gates** are posted with **angels**, they may have no bars or doors to them. This occurs to me because **the gates...shall not be shut** [Rev 21:25](#). So if there are any bars or doors involved in these **gates** made of **pearls**, their only purpose is decorative and symbolic of God's 'open door policy'. And pearl-lined entryways with no doors of any kind could indicate an age when the sin nature no longer influences the World. Then again, with such doors we could be constantly reminded that we came from such a World. So for me it could go either way. We could even talk about the same need or lack thereof for personal doors within New Jerusalem. There's got to be some differences like this.

But we do **know** that **the wall of the city** and **the street** will be **clear as crystal** and like **transparent glass**, respectively. And **transparent** streets would let **light** through from the upper levels to the lower ones, since I expect that **God and the Lamb** would live on the top level. Of course God's kind of spiritual **light** may penetrate all 'solid objects' even as we should be able to do so. Unless, as Isaiah records, God intends for us to get our **light** through the **windows of agates** He mentions, which implies you won't be able to see through at least some of the interior walls and floors. And evidently we ourselves will also **shine** at our own individual brightness levels. And we also **know** that enough **light** will emanate from the city so that the 'saved nations' **shall walk in the light** of it too [Rev 21:24](#). So there must be plenty of transparent **precious stones** and **gold** that are as **clear as crystal** or **transparent glass** throughout New Jerusalem to make sure that New Jerusalem and the New Earth are always well lit.

And we certainly won't have to worry about anyone throwing stones. Not that you could break anything if you threw one, because the walls and windows should be way too thick and made of harder **stones** than you normally imagine picking up and throwing—not to mention that such **violence** will **no more be heard**. And whatever the case, we will find ourselves in a city where what used to be least common has become the most common, and where what was last becomes first, forever. Do you **know** what I mean?



The next thing John is shown inside the city is evidently the source of the New Earth's sustenance which is seen ***proceeding out of the throne of God and of the Lamb***. John sees,

***...a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations*** [Rev 22:1-2](#).

So I'm guessing ***it***—the ***pure river of the water of life, clear as crystal***—will look just like ***the street*** except ***it*** will be moving ***in the midst of*** a tree-lined avenue. However some of the modern translators try to make sense of this line in other ways. I'm also guessing that these ***fruits*** will be used in eternity's ***solemn feasts***, and this could imply that we will all finally be vegetarians again, because there will evidently be plenty of ***fruits*** but no temple for sacrificing animals anymore.

But why should ***the nations*** need '***healing***'? I mean, because the next thing John assures us of after he tells us that ***the leaves of the tree were for the healing of the nations*** is that ***there shall be no more curse*** [Rev 22:3](#)—supposedly again implying that there will be no more ***sin, pain, sickness*** or ***disease***, or ***death***. So are we talking about accidents or mishaps of some kind? Or maybe emotional pain from misunderstandings or oversights? Such problems are still likely since none of us will ever be ***omnipotent*** like God. I mean without perfect knowledge we can't be perfect, and we should remain somewhat prone to mistakes, accidents, mishaps, oversights and errors, even inconsiderate behavior, however decreasingly so. But surely this ***water*** and these ***fruits*** and ***leaves*** will not only cure what ails you. I'm guessing that they will also be so good tasting that you won't miss any of the food or drink from this World that you now might think you wouldn't want to do without.

John speaks in general terms of the occupants of New Jerusalem, that they are God's 'sons' and 'overcomers' that ***shall inherit all things*** [Rev 21:7](#), and ***his servants*** [that] ***shall serve him*** [Rev 22:3](#), not clearly distinguishing the different stations of service. And this is one of the reasons why so many immature Christians, long saved or not, who are not in the habit of looking too far and wide on any given topic, and who commonly compartmentalize or forget applicable precepts that they have ***learned*** previously, and who are as a result still far too self-centered, think we'll all pretty much have the same station. But we now ***know*** that there are eight or more different groups of the immortal ***sons of God*** discernable from precepts all over The Bible that can be read into John's account of New Jerusalem. And there is a clear distinction here between the New Jerusalem 'city dwellers' and ***the nations*** who only 'occasionally' ***bring their glory and honour into*** the city from the outside. And if you're looking a little more closely you'll also notice that John distinguishes God's obviously 'city-dwelling' ***holy prophets*** [Rev 22:6](#). But the rest of the stations of service must be brought into John's account, from ***here a little, and there a little***. And God knows I'm not done with the job, and that some of it is supposed to be a surprise.

And we shouldn't forget that **all** of God's **angels** will live there too. At The Rapture of the Pre-Church and the Church we even get a count of them. Remember we are told that there are 'some millions more than 100 million **angels**' in attendance at **the throne** of God. John gives this figure to us in a math problem. He says,

**...the number of them was ten thousand times ten thousand, and thousands of thousands** [including **the four beasts** and the 24 **elders**] [Rev 5:11](#).

And I assume this to be **all the angels** still on God's side because we are told at the next rapture that **all the angels stood round about the throne** then too ([Rev 7:11](#)). And remember I don't expect this number will include Satan and his angels, though I could be wrong since they will not be barred from Heaven until after these accountings—and this would change some of my earlier calculations if I am wrong about this.

But Satan and his angels will surely be gone before New Jerusalem arrives on Earth. And the **angel** that John says **shewed** him **these things** about New Jerusalem says of himself to John,

**I am thy fellowservant** [Rev 22:9](#).

And this begs a **study** of 'the stations of angels' throughout the ages. And I expect there is much more information than what we have covered in this **study** available throughout The Bible that can give us an idea of some of the kinds of things that they will be doing in eternity too. Another time, God willing.

By-the-way, it's also possible that the over 100 million angels **round about the throne** could also indicate the number of people that will be saved. I mean since we **know** that God's **angels** must constantly attend to His **predestinated** people, and especially to the **little ones** ([Eph 1:5-11](#); [Rom 8:28-39](#); [Mat 18:10](#)), then this might indicate the approximate number of those who are **chosen** to be redeemed. But maybe not, because we're not all alive at the same time, unless most of these **angels** are intended to be our eternal companions too. I mean they could get pretty close to us over a lifetime and much more so over eternity. I **know** one saved my life at least once—and that if he's still responsible for me that he has had a mostly thankless job since then too. And just the possibility alone that this could be how things really work makes me want to do better. But who knows if the total number of angels is near the total number of Christians that will be saved, or maybe instead near the number of Christians that can be alive at any given time. We can only hope for the larger number. And still we must consider that it's possible that 1/3 of these **angels** at the time of this count are Satan's and not included because they are doomed to be **cast out** 3 ½ years later—which may dash our hopes for a higher number some.

But do you see that pendulum swing—I mean about how many immortals and angels will make it to live in New Jerusalem and in the nations on New Earth? That many angels implies that there are at least that many immortals or more. It also implies that Millennial Jerusalem will be 'cr-ow-ded'—pronounced with three syllables for emphasis. And that many Immortals will

have to serve God in Heaven during The Millennium just for the space considerations alone. And if that many angels are on the job and rotating as children grow up and die and new ones are born—well, that could provide quite a lot of coverage.

And here's where I swing a little more 'Calvinistic' than usual too. I don't see how 'less than 200 million angels'—possibly 1/3 being Satan's—could individually and continually service just all the 'children' that are alive today—not to mention that some of these good angels must have other stations too. So maybe God only has His 'guardian angels' looking after the pre-selected number of **his chosen ones** in **this generation** and in **every** other, which ultimately limits—in God's grand perspective—the ones who will live in Millennial and New Jerusalem and in the nations of New Earth ([1 Chron 16:13](#); [Psa 71:18](#); [Isa 65](#)).

But whatever the case, only God can **know** in advance who will forever **abide** in Him ([John 13-17](#)). Because though He somehow puts His angels to work watching over us even before we are **saved**, it still all feels like 'free-wheeling' Arminianism to us, at least most of the time. But an exception might be when, for example, you **know** you've been miraculously saved from a fatal accident because it should have been impossible to survive it. However, if you're like me it may take years for you to recognize even this kind of handiwork by your **fellow servant**. And hopefully you have identified one or more of these special 'guardian angel moments' yourself. But just because you don't **know** of any doesn't mean anything except that you haven't experienced an incident where it was impossible to hide the fact that you were miraculously saved. Still, to those of us who are sure of such **miracles** it means a lot. And such testimony should encourage those of you who haven't experienced them. I mean, you've got to **believe** they're hard at work on our behalf, and that sometimes they can't hide it, so that there must really be some fantastic stories out there about our buddies the Angels of God.

Finally, there is one more place where the various stations of the immortal **sons of God** can be somewhat distinguished. This is in Jesus' closing plea to anyone **that heareth**. He says,

**And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely** [Rev 22:17](#).

Besides sounding very 'Arminianistic', this implies the coming of **the bride** is a done deal, but also that there are others who will 'hear' that will decide to **come** too, and that others who will 'thirst' will also decide to **come**, and that still others who will desire it enough will eventually decide to **come** too. The point is that there must be other groups of the Immortal Sons of God that 'hear' this plea of **the Spirit and the bride** and somehow join them.

And we **know** that before The Resurrection in **other ages** [Eph 3:5](#) that God revealed Himself primarily by His awesome displays of power and thereby separated out His **accepted** [Act 10:35](#), and that in this Age of Grace The Spirit of Conviction is The One to **reprove the world of sin, and of righteousness, and of judgment** ([John 16:8](#)), and God continues to **draw** this part of the **bride** to her **husband** Jesus up to The Rapture of the Pre-

church and the Church ([John 6:44](#); [12:32](#)), but again I expect He will draw another part of His Son's **bride** by awesome displays throughout The Great Tribulation.

We also **know** that the **wrath** of God in the early Beginning of Sorrows will be enough to get the attention of more 'Gentiles'—including some crossover Jews—who will trust Him before they mercifully die. This would be the Gentile Temple Servants who are The 2<sup>nd</sup> Group of the Immortal Sons of God. And remember that there will be **no temple** in New Jerusalem. So maybe they're the ones who will harvest the 'monthly' **fruits** and **leaves** for **healing** from The Tree of Life on either side of The River of Life flowing out of The Throne of God in New Jerusalem ([Rev 22:1-2](#)). I mean it would make sense that God would want **servants** who are already very close to Him for this task.

And the rest of The Great Tribulation will get the attention of more Jews and Gentiles to **come** and **serve** God. The Immortal Jewish Sons of God that God **gathers** to **Israel** one way or another—including Gentile crossovers or proselytes—will be split into at least 6 groups, but I expect two of these should end up as part of **the bride**, making probably only 4 new groups of the Immortal Sons of God at the end of the **day**. The first of these 6 Jewish groups escape The Days of Vengeance untouched and escape Earth alive evidently just before The Abomination of Desolation. These are the 144,000 **virgins** and **firstfruits** who become Jesus' permanent entourage **whithersoever he goeth**. This would be The 3<sup>rd</sup> Group of the Immortal Sons of God and surely a **better** station than most.

The second of these 6 Jewish groups are the Two Witnesses which I count as The 4<sup>th</sup> Group of the Immortal Sons of God and necessarily the most exclusive group. And I expect they will suffer greatly for their station. And if they are Moses and Elijah as I suspect, they already have. And we've already seen that these two are very close to Jesus, even conferring with Him before the fact about **his decease** on the cross ([Luke 9:28-31](#)).

The third of these 6 Jewish groups is another one to escape The Days of Vengeance untouched. These find refuge and safety in a **place prepared of God** during The Days of Vengeance, and their ultimate redemption when they are finally rescued by Jesus on His trip around The Lord's Triangle at the end of The Great Tribulation. But I also assume this group includes other Jews who make it to Israel by the end of in The Beginning of Sorrows and somehow also survive The Great Tribulation to live in Israel in The Millennium. And though all these Jews remain mortal for some time into The Millennium, and though they miss The Marriage of the Lamb in Heaven, I can only assume that they are part of the originally **chosen** Jews to become part of Jesus' symbolic **wife** forevermore. And this should mean they really don't count as a new group of the Immortal Sons of God because they are really part of The 1<sup>st</sup> Group—The Bride. I **believe** Paul is assuring us of this when he says,

**...have you not heard of the dispensation of grace? ...[a] revelation... [a] mystery...Which in other ages [or dispensations] was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs [with the Jews], and of**

***the same body*** [and ***bride*** and ***wife*** of Christ], ***and partakers*** [with them] ***of his promise in Christ by the gospel...which from the beginning of the world hath been hid in God*** [Eph 3](#).

And read again [Romans 11](#) if this isn't clear enough.

The fourth of the 6 Jewish groups are those that fail to escape after The Abomination of Desolation and are all quickly executed for refusing The Absolute Enforcement of the Worship of Satan and the Antichrist. But shortly thereafter these Jews disappear from the Earth and go to be with God in His Temple on Mount Zion in Heaven, and probably stay with Him as His personal servants forevermore. Maybe they too will help with the harvest of ***fruit every month*** in New Jerusalem. Or maybe they will be worship leaders. Or maybe they will attend to other things. Or all of these things and more. But whatever they do, this distinct assembly is The 5<sup>th</sup> Group of the Immortal Sons of God, and evidently they must work in very close proximity with the Gentile Temple Servants. And maybe in some respects they will be considered just one group.

The fifth of the 6 Jewish groups I'm guessing cannot be exclusively Jewish—and that's not counting proselytes. This group includes Jews who do not escape to ***Bozrah*** in ***Idumea*** (probably Petra) after The Abomination of Desolation but somehow avoid the initial Absolute Enforcement of the Worship of Satan and the Antichrist but are eventually nonetheless mercifully killed by God sometime during The Days of Vengeance, probably in one of His judgments, but necessarily not ***beheaded*** by the Antichrist. And I'm assuming that this group also includes 'unbeheaded' Gentile ***believers*** from all over the World who die anytime after The Rapture of the Tribulation Gentiles. And I'm sure all these believers who somehow keep their heads but also somehow expire later in The Great Tribulation will at least make the guest list at The Marriage of The Lamb in time. But as this group includes redeemed, 70<sup>th</sup>-week, real Jews, I can only think that they are part of the originally revealed Bride too. And I suspect that everyone in this Final Harvest Rapture will be part of the Bride, and therefore not a new group but another part of The 1<sup>st</sup> Group of the Immortal Sons of God, though they do get to this station a different way. But what else could the Final Harvest at the end of the 70<sup>th</sup> week be for anyway? However I have to be clear that there is still a lot of speculation in all of this, though since Darby we've come a long way from his exclusive two groups, and though all the groups I'm differentiating probably don't quite take us all the way either.

The last of the 6 Jewish groups is another one that must also accommodate Gentiles. This distinct group includes the casualties in the slaughter of The Absolute Enforcement of the Worship of Satan and the Antichrist. The Gentiles in this group will be killed throughout The Days of Vengeance, but the Jews in this group must survive the initial slaughter or apparently they would join the Jewish Temple Servants on Mount Zion in Heaven. So these Jews must survive at least a short time into The Days of Vengeance but as other Gentiles be ultimately trapped and executed for refusing to participate in the threefold ministry of the Antichrist and the False Prophet. These Jews and Gentiles are a distinct ruling-class who will 'live and reign' ***with Christ*** during The Millennium, so they are The 6<sup>th</sup> Group of the Immortal Sons of God. And they will likely 'reign' with Jesus in some distinct

capacity in New Jerusalem forevermore too.

The 7<sup>th</sup> and 8<sup>th</sup> Groups of the Immortal Sons of God are apparently the only ones not redeemed in or around The Great Tribulation. They are instead redeemed at the end of The Millennium or at the start of The Eternal Age of Peace. Remember that Jesus explains in ***the parable of the tares of the field*** [Mat 13:24-30](#), [36-43](#) that in the both redemptive and damning 'Harvest at the End of the World Rapture', that ***the wheat*** or ***the good seed*** or ***the children of the kingdom*** are gathered ***into my barn***, but ***the tares*** (or the wheat-like weeds) or ***the children of the wicked one—the devil***—must be ***burned in the fire*** when the ***angels...shall cast them into a furnace of fire*** where ***there shall be wailing and gnashing of teeth***.

More specifically, at the time of this two part rapture Jesus...

***...will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn [Mat 13:30](#) [later explaining that]... He that soweth the good seed is the Son of man [Jesus]; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear [Mat 13:37-43](#).***

And apparently these ***righteous***, whether expiring in or surviving The Millennium, will be 'gathered into His ***'barn'*** in this Harvest at the End of the World. And all these must be included as part of the Immortal Sons of God. In earlier sections I referred to this rapture as The Second Resurrection. But now you can see that this is only half the story. And that you could call it two raptures—the other rapture being The Rapture of the Damned. And remember I call it The Second Resurrection because it will apparently be a ***resurrection*** like the ***first*** one where those redeemed will not necessarily need to go to Heaven first because Jesus should still be on Earth—or possibly on New Earth—to receive them there. But again, it's hard to tell exactly how this all works and exactly where they will go in this transition. But whatever the case, these faithful who live at one time or another on Earth in The Millennium supposedly only need a ***resurrection***, or if still alive simply to be ***changed*** to immortality, sometime near the time when the New Heaven and the New Earth appear.

But here's where we see that half of a rapture could again be counted as another two raptures. I mean that being 'gathered into His ***barn'*** means ending up somewhere in New Jerusalem if anytime before that you lived in Millennial Israel, or it instead means ending up back in your nation of origin—except of course on New Earth. But again, those on Earth at the time of this rapture may not simply find themselves on New Earth, but they may first go

to wherever The Great White Throne is, though John seems to be on New Earth when he watches God and New Jerusalem 'come down' from New Heaven just after this judgment.

Whatever the case, this to me distinguishes two groups. So let's call The 7<sup>th</sup> Group of the Immortal Sons of God the New Jerusalem city-dwellers—mostly Jews—who live with Jesus in Israel during The Millennium. However remember that these are also the survivors and progeny of God's 70 week plan for **his people**. So again, I expect they're really just the third rapture of the Bride. But if they are a distinct group and station—and they certainly come to their station a completely different way than the other parts of the Bride, and they do miss **the marriage of the Lamb**—then this would leave for The 8<sup>th</sup> Group of the Immortal Sons of God the millennial, nation-dwelling Gentiles who will continue to occupy the **nations** on New Earth throughout eternity. And naturally, these nation-dwellers have a different and 'lower' station (pun intended) than all the other stations occupying New Jerusalem.

Having said all that, maybe you haven't forgotten that I said that I expect that all those who dwell in Millennial Israel could be considered part of the Bride. And from this perspective you can see just two stations. But if you consider the various raptured parts of the Bride as separate I count 9 stations—10 if you count the Pre-Church and the Church as distinct groups. Can you name them all? And I'm throwing in this confusion for those who want to get too dogmatic about the number of stations at this point. If they do they should be able to explain themselves, don't you think?

And by-the-way, it occurs to me that the **offspring** of those who survive The Great Tribulation will not have a very hard row to hoe. So in their case it makes sense that they'll have a different and lower assignment than other parts of the Bride. I mean I suspect that some of these Jews redeemed in The Harvest at the End of the World are, generally speaking, the more ordinary, run of the mill, city-dwelling **sons of God** as they were in The Millennium, though again and generally speaking, a step above the ordinary, run of the mill, nation-dwelling **sons of God**. And this would be because someone needs to play this part—somebody for the various 'ruling classes' to 'rule', and again, because these last to be redeemed will not have the challenges and therefore the opportunities for **reward** that men of **other ages** can have in trying to **turn many to righteousness** since they will live in an age where **the earth shall be full of the knowledge of the LORD, as the waters cover the sea**. And being less **afflicted** while they **press toward the mark for the prize** naturally leaves them less opportunity for a **high calling of God in Christ Jesus** ([Isa 54:10-17](#); [Phil 3:14](#)). So though while mortal they will experience **great...peace**, I'm expecting that this will result in them mostly being just common folk of the Eternal Kingdom of God and Christ. But some of them should nonetheless find ways to distinguish themselves as **great in the kingdom of heaven** by excelling above their **brethren** by winning the **war** with their **sinful flesh** in The Millennium. After all, some of these will have survived The Great Tribulation. But all this means that I'm torn as to whether this group of mainly Jews is a distinct group of the Immortal Sons of God, or just the final part of the Wife of Jesus. And if they are really just another part of the Wife, then there are really just 7 different groups of the Immortal Sons of God that I can distinguish. And I'm going to leave it you to make the call. WARNING: It's appropriate to

experience dizziness going round and round on this issue. In fact if you don't you can't be properly considering it. Use a chair or bed to avoid injury when equilibrium is impaired.

But we have more information about this last rapture. Like The Parable of the Fisherman's Net in [Matthew 13:47-50](#) which also quickly and simply reveals the fate of **the wicked** and **the just** at **the end of the world**. Jesus says,

***...the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.***

So this is another marker or the end of The Millennium and the beginning of The Eternal Age of Peace. As Jesus puts it, ***so shall it be at the end of the world***. And it's interesting to notice here that He says that He ***gathered the good into vessels...*** which seems to imply 'divisions' of the Immortal Sons of God being divided specifically at this time. And I expect in this metaphor there are at least two ***vessels of the good***—one for nation-dwellers and one for the New Jerusalem city-dwellers. But you could instead imagine that there are as many ***vessels*** as there are ***nations...which are saved*** [Rev 21:24](#), or even other classifications of ***vessels***.

Another 'end of the world parable' along these lines is The Parable of the Sheep and the Goats in [Matthew 25:31-46](#). And while you're there, check out The Parable of the Talents in [Matthew 25:14-30](#) to see how easy it is to get ***cast...into outer darkness***—that would be The Lake of Fire—where ***there shall be wailing and gnashing of teeth***. Both these ***parables*** imply that all you have to do to end up ***wailing and gnashing*** forever is 'nothing'. And you must have gathered by now that it's what ***believers do*** that determines what ***vessels*** they end up in, and whether they become ***the least*** or ***great*** in The Eternal Kingdom of God and of Christ, however obvious it is that all the glory is really God's.

But don't be confused by John when he says,

***...there shall in no wise enter into it [New Jerusalem] any thing that defileth, neither whatsoever worketh abomination...but [only] they which are written in the Lamb's book of life*** [Rev 21:27](#).

And when he says,

***...without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie*** [Rev 22:15](#).

He doesn't mean here that these that ***worketh abomination*** are living somewhere just outside the gates of New Jerusalem, or even among the



nations, because before these references God makes plain that the final station of all these that **worketh abomination** will be The Lake of Fire, saying,

**...the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death [Rev 21:8](#).**

So this is where they are **without** the city. They are forever imprisoned in a subterranean **lake of fire**. And this is the reason why they will never be able to **enter into it**. That, and the fact that their **names are not written in the book of life** ([Rev 13:8](#); [17:8](#); [20:15](#)). And it's just as plain that the occupants of **the nations...which are saved** who live outside New Jerusalem but above ground may enter the city. And this is because their names are written in The Book of Life.

By-the-way, Paul also gives us an even longer list of these **unrighteous** who are **cast...into outer darkness**. He says,

**Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate** ["homosexuals" or "male prostitutes"], **nor abusers of themselves with mankind** ["homosexuals" or "sodomites" — see [Romans 1](#)], **Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God [1 Cor 6:9](#).**

And hopefully you've stayed that way. But of all the **unrighteous** acts I've seen listed in **scripture**, there is one **abomination** that most catches my attention. It's in John's list where God tells him that **the fearful...shall have their part in the lake which burneth with fire and brimstone [Rev 21:8](#)**. I can't help but find it scary that all you have to do is be **fearful** to be excluded from The Book of Life and to forever **have...part** in The Lake of Fire. Of course, this cannot be the healthy **fear of God** that is essential as you **work out your own salvation with fear and trembling [Phil 2:12](#)**. It must instead be the kind of 'fearfulness' that is the opposite of trusting God. And it should be no surprise that trusting God and resisting fear is another repeated theme of Isaiah's **prophecy** ([50:10](#), [57:13](#), [41:9-20](#), [43:1-7](#), [44:1-8](#), [51:1-7](#), [54:4-14](#)). And though it should be obvious that God will 'fry you' if you stop 'abiding' in Him, all these references from Isaiah should remind us that He promises to deliver us, gather us, protect us, help us, and that even in death He is often sparing us from a worse fate if necessary.

And trusting Him shouldn't be such a stretch that He must harp on it continually, but He does. You could even say it's the main theme of The Bible's longest **prophecy**. But this marathon **prophecy** is also full of cures for **the fearful** by offering unending **comfort**. And this **comfort** should take you to a place where your sin nature has no choice but to let you trust God. I

mean He tells us that He's going to make us a brand new world without **sin** or **pain** or **want**, where **the nations** of this New Earth will serve us, and where we will serve **God and the Lamb** in a city beyond palatial splendor that He says He's now preparing for us, and where we will never, ever stop growing in our service to Him and ourselves, nor stop improving ourselves, and where **peace** somehow never stops growing too, and all according to His **pleasure**. So don't you think you can trust Him?

And I mean, don't you believe He is **good** enough for you, **longsuffering** enough for your shortcomings, full of enough **lovingkindness** to appreciate you, or even that He can **love** you enough to care for you? He can balance planets above your head that can simultaneously protect you and destroy your enemies, so don't you think He has enough self-control to engage you at your level, and forever draw you toward His? And don't you think He has enough imagination and zeal to think of other things to do than just an eternal worship service with harps in the clouds? And **knowing** what you now **know** about Him, don't you think you could worship Him even when you're not in a room with a lot of other people doing it? After **knowing** all this, if there is still something else you want and love more than Him, you should be **fearful**, because that would not only be **foolish**, it would also be blind **idolatry**, with or without those useless **carved** or **molten** 'statue thingies' God also talks so much about in Isaiah's **prophecy**. Still, I'm afraid this will be one of the main reasons why there will be 'fewer' Immortal Sons of God than we might otherwise have hoped for. But surely those who are **fearful** of losing a World that must **pass away** cannot **inherit the kingdom of God** that **is to come**.

And certainly none of this is to say that we should not **fear God**. Paul says,

***Knowing therefore the terror of the Lord, we persuade men... 2***  
[Cor 5:11](#)

And Jesus is holding back none of the horror when He says,

***...at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth*** [Mat 13:49-50](#).

But could God you make it any clearer that we should **fear** Him? I'm afraid you already **know** He will. Remember Isaiah prophesies of a spectacle so terrifying that it **shall be an abhorring unto all flesh** throughout The Millennium. And remember it's found at the conclusion to his **prophecy**, in the last two verses, where **the LORD** says,

***And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh*** [66:23-24](#).

Again, this must be ‘an open pit’ near Jerusalem—probably **Geanna** or The Valley of Hinnom—where we will all be able to actually **look** into **hell**. How else could we **look upon the carcasses of the men that have transgressed** whose **worm shall not die, neither shall their fire be quenched?** And you can’t call this overkill. This spectacle is appropriately horrifying, because unfortunately for way too many, this is clearly not horrifying enough given the outcome of The Millennium. And this is why when some speak of **the fear of God** as merely a kind of respect, my blood boils. You must **understand** that this is an error and a false testimony about God, but also that my blood will not boil nearly so hot as in those who are inadequately warned and who burn in that ‘unquenchably fire’.

Also remember that Jesus clears things up quite nicely on this matter. He says,

**...fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell [Matthew 10:28](#).**

This is the way you ought to **fear** God because it will help control your mortal **sinful flesh** that is **warring** in your **members** ([Rom 7:23-8:8](#)). And in The Millennium the most common results of this **warring** will no longer be hard to imagine or even avoidable. This is another reason I would guess that the Immortal Sons of God born into The Millennium, and redeemed at the end of it, are necessarily a ‘less’ **blessed** group. During their lives they must come to Jerusalem at least once a year. How could they not get it? And this must be part of the idea behind what Jesus means when He says,

**...blessed are they that have not seen, and yet have believed [John 20:29](#).**

And I’m sorry we have visited this pit so few times in this **study**. And many who will have called themselves Christians will be sorry that they did not visit it often enough either. I mean I’m trying to tell you the **revelation** you should get by staring into this pit is **the beginning** of the cure for the sin nature that hinders you, and a lot more than that too ([Psa 111:10](#); [Pro 1:7](#); [9:10](#)).

And I like how Paul puts it. He makes it clear that the responsibility is yours. He says,

**Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates [or fallen away]? [2 Cor 13:5](#)**

And like Paul in [Hebrews 5:11-6:3](#), I want to get passed **laying again the foundation** which is your salvation in Christ. And no, I’m not into salvation by works. I’m into God’s Word. And He tells us our **salvation** comes by **grace**, but that our **reward** comes by **works**. And that when, **giving all diligence**, we **ask, seek, knock, press, run, strive, fight, overcome**,

*suffer* and *work...while it is day*, and we will *win* for ourselves the [*high*] *prize* of a *better resurrection* and become *partakers* of the *precious promises* that come with being a *great* and shining *star* in The Kingdom of God. So get with the program. And speaking of the program, this brings us to the ‘worship services schedule’ in New Jerusalem.

We *know* God initiates worldwide worship in The Millennium. And we just read again in Isaiah’s *prophecy* that *all flesh [shall] come to worship before* Him. And the Jewish Temple Servants in Heaven also declare before God’s throne that *all nations shall come and worship before* Him. This is why I’m guessing that these Mount Zion Jews, along with the *four living creatures*, may end up as ‘worship leaders’ in New Jerusalem. They will certainly be able to *teach* us The Song of Moses and The Song of The Lamb better than anyone else. And though we *know* there is no *temple* in New Jerusalem except the persons of *God and the Lamb*, we also *know* that many of these same people who used to *come* to Jerusalem *and worship before* Jesus in The Millennium will *continue* to *bring their glory and honour into* New Jerusalem throughout eternity. In other words, I don’t expect that this aspect of Christ’s Millennial Kingdom will change much in the transition to The Eternal Age. I expect that services and offerings—minus ‘temple sacrifices’—will continue on the same *sabbath, new moon* and *feast days* schedule as before. And since New Jerusalem will be able to easily accommodate everyone, and since I’m expecting transportation will become a non-issue, it offers *the nations* the opportunity to join in with the three traditionally spaced ‘feast days’ a ‘year’ to celebrate and worship *God and The Lamb*.

And at all times in The Millennium and in The Eternal Age, God’s...

*...gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces [or “wealth”] of the Gentiles, and that their kings may be brought [there too]*  
[60:11](#).

Or as John records of just The Eternal Age...

*And the nations of them which are saved shall walk in the light of it [New Jerusalem]: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it* [Rev 21:24-26](#).

Now some say that because there will be no more Sun, Moon or Stars that there will be no more ‘time’, and that a *feast days, new moon* and *sabbath days* schedule flies in the face of that. On the other hand we should expect that in any weekly and annual schedule of worship and celebration, all activity is based on cooperative planning and ordered sequential events and must be on a timetable marked by some means so that eternal growth in *government* and *peace* involving hopefully at least hundreds of millions of Immortals and angels can take place. Hey, we have seen that *all the angels* will show up in Heaven at the same time and place at least twice—once for The Rapture of the Pre-Church and the Church and

also for The Rapture of the Tribulation Gentiles—and I'm sure this is not that rare of an experience for them. So maybe God and Jesus will glow a little brighter when it's time for a 'Sabbath', and a little brighter still during the 'feasts' and 'new moon' celebrations. But I believe somehow we'll know the 'time' to quit 'working'—or 'increasing' if you prefer—and come together to feast, fellowship and worship—not that you couldn't on your own any other 'time' too. Besides, I'm expecting that we're not going to want that **fruit** from **the tree of life** to go to waste—not that **fruit** will rot in The Eternal Age. And by-the-way, John tells us this **fruit of the tree of life is yielded... every month** [Rev 22:2](#). So we'll all still know how long a **month** is, etc.

Or look at it this way. We **know** that God transcends time, but don't you also **know** that you don't—at least usually. And we **know** that His **thoughts** and **ways** will always remain 'way higher' than ours, and I doubt this will ever really change no matter how much we **grow**. I mean it seems to me that it would defeat His purpose for us to reach a point where we transcended time in our growing 'regular pursuits'. Of course I really have no idea what I'm talking about. Because the marvelous picture we can get from our present perspective of New Jerusalem must fall infinitely short of what living in New Jerusalem will eventually become. And sorry for spacing out there for a second. But not that sorry, because tingles and short circuits should also remain a part of the program.

And it's also part of the program that we have left a lot of unanswered questions along the way, and lots of loose ends. In fact this is another recurring and comforting theme found in Isaiah's **prophecy**. This kind of **comfort** is magnified when accompanied by our **trust** in God because of His **love** for us and because of His **power** and **glory** that is forever beyond our imagination. You think you have a good deal when you can analyze every part of a transaction and still like it. But God's deal for us is so much better. Sure He gives us plenty to analyze so that we can see there is **none else**, and **none beside**, and **none like** His deal for us. But at the same time we **know** that we do not yet even have the ability to **know** the wonderful things He has prepared for us. And it's not just a bunch of surprises that he's hiding from us to **reveal** later. It's so much more than that. I mean we can't yet even get close to **understanding** how wonderful it's going to be in New Jerusalem. There is simply no way yet for Him to show us things that are so far out of this World. And surely this is some of what God means in Isaiah's **prophecy** when He says,

***For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him*** [64:4](#).

But in this **study**, by The Spirit of God, we have begun to see things that God has **prepared** for us that '**men have not heard**' of ever before. And how is this possible? Paul tells us that **things** have changed since Isaiah's time. He says,

***But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath***

***prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. [1 Cor 2:9](#)***

Yes, Paul tells us that ***by his Spirit*** we can begin to ‘search’ some of these ***deep things of God***, and see ***things*** that have never been ***seen*** before. This is what we have been doing in this ***study***. And it’s my ***faith*** that God has given me this ***study*** so that by what you have ***learned*** in it we can ***continue*** this ‘search’ together. But this could never mean we could even begin to spoil all the ‘unimaginable surprises’ awaiting us in New Jerusalem in the distant future. But we should be able to enjoy a few of these ‘not too distant’ surprises ahead of schedule, as we have in this ***study*** already. But you can be comforted that unimaginably wonderful surprises are coming and will never end. Still, the more of them you get before here and eternity, the better off you’ll be.

Along the way in this section, I hope you noticed that I spared you a lot the repetition in Isaiah’s ***prophecy***. The repetition is mostly only seen in the list of ***scripture*** references that repeat all the various topics—and only if you take the time to look them up. And you should. In fact the purpose for all the ***bold italics*** throughout this ***study*** is to provide concordance search words and phrases in the KJV for your further ***study***. And it doesn’t matter how profound or obvious the ***precept***, like the pit of ***hell*** next to the City of Jerusalem in The Millennium, you need regular exposure to a growing number of precepts so that you will not forget them. Peter says so repeatedly in His second letter to the Church. He says,

***Yea, I think it meet [or appropriate], as long as I am in this tabernacle [or in this physical body], to stir you up by putting you in remembrance... This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour [2 Pet 1:12-13](#); [3:1-2](#).***

So yes, if you read The Bible’s longest ***prophecy*** regularly you will ***grow*** in your ***understanding*** of it and you should be ***comforted*** by it more and more, but especially if you handle it God’s way. And if you begin a lifestyle of continually making yourself ***mindful of the words which were spoken before by the holy prophets, and of the commandment of...the apostles of the Lord and Saviour***, and if you do it God’s way, you will really ***experience*** that ethereal or supernatural side of memory enhancement otherwise known as The Ministry of The Spirit of Truth. And His ministry in you will become a noticeably powerful and growing part of your life, which God willing is your destiny, and God willing sooner than later.

But what should you expect that this kind of growth looks and feels like? I think it would look and feel like someone who is ready to ***understand*** Paul’s counsel to the Philippians where he says,

**Be careful for** [or worry about] **nothing; but in every thing by prayer and supplication** [or asking] **with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus** [Phil 4:6-7](#).

Yes, it should be mindbogglingly peaceful, restful, secure and comforting.

I also find Isaiah speaking specifically to me in His **prophecy**—I mean very specifically. To me and others like me He says,

**I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, And give him [the LORD] no rest** [from your continual mentioning of **him**], **till he establish, and till he make Jerusalem a praise in the earth** [62:6-7](#).

And don't you **know** that it's already your city now? It's not only time for you to 'pray for its peace', it's also time for you to make it your own. And I don't mean you have to literally move there. I mean you have to figuratively 'give notice' where you're now renting.

And maybe you can now see that it's no random assignment when Jesus teaches us to pray,

**Thy kingdom come. Thy will be done in earth, as it is in heaven.**

This **kingdom** He speaks of is not only 'in us' but it's also centered in Jerusalem, and it's God's **will** for His Son's **bride to reign on the earth** with Him there. My **experience** in Christ has compelled me to speak to whoever **hath an ear to hear** the trumpet's sound to **prepare** themselves for this coming **kingdom**.

And this **trumpet** sounding should in no way **give an uncertain sound** [1 Cor 14:8](#). I mean the clear call of this **study** is to those who think it's **not** their job to give **all diligence** and **strive** and **continue to press toward** growing in The Word of God by The Spirit of God. Suchlike Christians are in **danger** and a **danger** to others, and they are a **shame** and a **shame** to others, or at least they are little to no help to **the churches of Jesus Christ** precisely because of their lack of this discipleship. Their lack of continual **use** and **exercise** in The Word of God, though they may nonetheless still be kept by the blood of Jesus and The Spirit of God, is **not love**, though the **love** of God remains **both sure and steadfast** [Heb 6:17-20](#) with **mercies that we are not consumed** and **compassions that fail not** and that are **new every morning** because **great is His faithfulness** [Lam 3:22](#), even when we don't really **love** Him.

And I **know** those who ignore God's Word don't really **love** Him because according to Jesus there is one way **everyone** must show their **love** for Him no matter what **gifts** or **purpose** they have in Him otherwise, no exceptions. Jesus explains,

***...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him [John 14:23](#).***

And He confirms this here by adding,

***He that loveth me not keepeth not my sayings [John 14:24](#).***

And from this you should more fully ***understand*** what Jesus means when He says,

***It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God ([Mat 4:4](#); [Luke 4:4](#); [Deut 8:3](#)).***

He means that ***life*** by ***every word that proceedeth out of the mouth of God*** is not only essential and universal, it is inevitable for those who will indeed ***live***. The time is coming when ***everyone*** will be regularly and actively engaged in increasing their ***knowledge of God*** and therefore their ***love*** of God through ***every word that proceedeth out of the mouth of God***. But have you recognized that this is not really that common in the Church today? This is because too many don't have a clue how to handle God's Word God's way. But don't you now ***know*** that this will inevitably change? So the question is, what are ***you*** waiting for?

John has some straight talk along these lines. He says,

***Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. [1 John 2:15-17](#)***

So there's no hiding what you're waiting for or who you ***love***. You can see these things by what a person ***doeth***. And anyone who ***doeth the will of God*** must ***know*** His ***will***. So if you have a Bible and can read, and you don't 'regularly and actively' pursue ***every word that proceedeth out of the mouth of God***, the fact is that you don't ***love*** God as much as you ***love the world***. And aside from our ongoing ***war*** with ***the lust of the flesh, and the lust of the eyes, and the pride of life***, it must be your ignorance of God's Word that makes you ***love the world*** over ***the love of the Father***. This is a ***shame***. But ***knowledge of the holy is understanding [Pro 9:10](#)***, and this ***understanding*** will give you ***strength*** to ***Love not the world, neither the things that are in the world***. I like how Isaiah puts in when He is talking about ***the time of trouble***. He says,

***...wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure [Isa 33:6](#).***



Still the blood of Jesus remains sufficient to deliver you even if you continue to **love the world** more than God, though this is not a safe way to live. So I will say it again. If you persistently ignore God's Word you are in **danger** and a **danger** to others, and you are a **shame** and a **shame** to others, or at least you are little to no help to **the churches** of **Jesus Christ** precisely because of this lack of discipleship. And do you really think you will have an **eternal life** that is close to Jesus if you don't give **all diligence** and **strive** to **continue** to **press toward** growing in keeping His **words** now? You shouldn't. You should now **know** that keeping His **words** is a requirement for those who will be the closest to Him. And by-the-way, you should also **know** that I'm speaking for God.

But again, I'm not saying everyone should have the **gift** of **teaching**. This is up to God, not us, though you can and should **desire** it ([1 Cor 12:14:1](#); [Eph 4:8-13](#)). And God gives 'Holy Spirit-gifted' **teachers** to the Church to get his people going His way and keep them going in The Word of God. But abuses come on all sides when **teachers** are expected to carry the Church every step of the way. What I'm saying is that eventually we **all ought to be teachers** [Heb 5:11-6:3](#), and be at least **apt to teach** because...

**...the servant of the Lord must not strive; but be gentle unto all men, [eventually becoming] apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will** [2 Tim 2:24-26](#).

And we all need to eventually become experts on all topics of **scripture** in order to...

**...be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear** [1 Pet 3:15](#).

And how else do you think you'll become **wise** and **shine as the brightness of the firmament** and be able to **turn many to righteousness** [and **shine**] **as the stars for ever and ever**. So stop passing off the responsibility. Become **apt to teach**. More than that, **learn** how to speak for God. And besides, this is how you become **approved unto God**, and become someone who is able to **rightly divide the Word of truth** and **discern both good and evil**. Only then you will be able to...

**Take heed unto thyself, and unto the doctrine; [and] continue in them: for in doing this thou shalt both save thyself, and them that hear thee** [1 Tim 4:16](#).

Still listening? And do you see what I mean about the state of the Church of Jesus Christ today—about the **danger** and coming **shame** for **many**?

But let me get even more personal. Just what do you think your part in

the ministry of the ***Spirit of truth*** is supposed to look like anyway? Some of His jobs are to ***guide you into all truth, teach you all things, call to your remembrance whatsoever*** Jesus ***said***, show ***you thing to come***, and help you ***as...taught*** to ***abide in him***. So from God's perspective this may look more like remote control, and you may even ***experience*** it like that occasionally—that 'ethereal experience'. But what should it look like from our God-given human perspective? It shouldn't just look like dutifully and regularly reading through The Bible, because this can only fulfill the ***desire*** for the ***sincere milk of the word*** that ***newborn babes...grow thereby*** [1 Pet 2:2](#). Reading through The Bible is not enough for those who are '***weaned from the milk***', because it's not really God's way to ***teach knowledge*** and help us ***understand doctrine***, as you now ***know***. And you should now ***know*** that—from the human perspective—loving God must include regular ***use*** and ***exercise*** in ***every word that proceedeth out of the mouth of God*** like we have practiced in this ***study***. This is the way you can ***grow*** in your participation with The Ministry of The Spirit of Truth—besides how your ***spiritual gifts*** also helps you remain ***established*** in God ([Rom 1:11](#)). And you should ***know*** that no matter who you are or how ***simple***—or smart—you think you are, it's only those who ***continue*** in God's Word who are unavoidably and eventually made ***wise*** [Psa 19:7](#). And this goes for anyone who can ***hear***, because...

***...faith cometh by hearing, and hearing by the word of God*** [Rom 10:17](#).

So it's essential, universal and inevitable that all who ***live*** will ***grow*** in the ***knowledge of him*** [Eph 1:17](#), if they are to avoid ***danger*** and ***shame***. And it's how everyone can better and better ***understand*** and better and better ***be partakers of the divine nature*** and of the ***exceeding great and precious promises*** [2 Pet 1:4](#), and in what it really means to ***love*** God. And you will never really get to ***know*** and ***love*** Him as well otherwise—at least until after it's too late to get into one of those stations and positions that are closest to Him. So do you really want to get closer to Jesus before it is too late? ***Love*** him by getting to ***know*** Him His way in His ***words***. Or as Paul more abruptly charges,

***Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame*** [1 Cor 15:34](#).

Is this enough said? Not likely. So I say again, you deceive yourself if you think that you can ***love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength*** but not give ***all diligence*** and ***strive*** to ***continue*** to ***press toward*** growing in keeping His ***words***. Remember that God ***magnified*** His ***word above*** His ***name*** [Psa 138:2](#)—though you need to watch out for the modern translations of this verse. The point again is that if you don't equate loving Him with loving The Word of God, you don't really love Him. How could you? How could you ever even ***know*** Him as well without it? And it's His intention that you won't be able to get to ***know*** Him anywhere near as well without it. The reality in this age is that if you aren't devoted to His Word, you can't be devoted to Him,

and if you don't take His Word seriously, then He can't take you too seriously either. As the Apostle James says,

***Draw nigh to God, and he will draw nigh to you.***

Otherwise He won't. And where better than in God's Word can you do this? I mean besides **prayer** and **worship** and **service**, none of which should not be neglected. But even your **prayer** and **worship** and **service** will suffer without continual input from The Word of God. Because what will you **pray** if you don't **know** Him as well as you should? And how will you praise Him if you **have not the knowledge of God**? And what can you do for someone you don't **know** that well? And I mean besides the help you'll get from The Spirit either way. The point is that you certainly should not expect to get anywhere near as **nigh to God** as you could with regular **use** and **exercise** in His Word. And this is part of Jesus' final orders to the Church. He commissioned His disciples, saying,

[Teach] ***them to observe all things whatsoever I have commanded you*** [Mat 28:18-20](#).

So don't deceive yourself into believing that from a human perspective that this is naturally supposed to happen without continual regular **use** and **exercise** in God's Word—though in doing so you should expect the supernatural help of The Spirit more and more. And like I said, you'll just kick yourself when you finally accept this spiritually liberating **truth** and begin to **live** what you've been missing all along.

And I can't reemphasize enough that too many have been misled to think that 'knowing God' happens without any effort on their part at all. In fact the opposite is true. If you don't actively **draw nigh unto God**, then you are naturally **falling away** from Him. This is the work of your **flesh**. And if the **falling** continues, you can eventually **fall away** and be **cut off** and **castaway** even though you **were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost**. Sure, God's perspective is that He has **predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will**, because **whom he did foreknow, he also did predestinate to be conformed to the image of his Son**, because **he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love...** And like Paul, I too am **confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ**, because the spiritual reality is that **in him we live, and move, and have our being**. And we **know** God will make sure that His Word will **accomplish** what He pleases and will make it **prosper** where He sends it. But all these are not our perspectives. They are God's. Ours are neither omniscient nor complete. Ours **grow** by our increasing **wisdom, understanding** and **knowledge of him**. And this takes **work**. And the best way you can avoid being **ashamed** and at the same time become **approved of God** is to become **a workman that needeth not to be ashamed** as you **continue... rightly dividing the word of truth**.

And I hope from this **study** that you now see beyond any doubt that our **experience** of loving God involves joyful, awe-inspiring, eternally rewarding and neverending **work**. And this is plainly not an easy task. But it wouldn't be any fun if it was anyway. It would be boring! And with this **work** comes the promise **ye shall never fall**. This is what Jesus means when He says,

***Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.***

And remember that this 'striving process' has its rewards. Paul encourages us all to...

***...press toward the mark for the prize of the high calling of God in Christ Jesus.***

And Peter crowns the **promise** of **exceeding great and precious promises**, saying,

***...if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.***

And Jesus doesn't put this in terms of remote control. He puts it in terms of our God-given human perspective when He says,

***If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free... [And] If the Son therefore shall make you free, ye shall be free indeed.***

He promises that from our perspective we will finally be **free** and **free indeed**.

The natural progression of The Word of God is a continual succession of paradigm shifts. Tingles to short circuits to tingles again. But don't get stuck in one for too long. Coming back around to it after you have left it for a while helps you find more and more new perspectives and connections, because it's all about new connections of precepts. But again, you may need to keep a chair or a bed handy for some of the meatier contemplations. And don't get the idea that you have even **learned** what's on the surface of this **study**. You haven't. I haven't. And you'll have to keep going over it all just to remember that some of the precepts are really wild goose chases that you forgot you already rejected, so that you can finally really sweep them out of your brain for good. And this only gets harder because you should also be simultaneously trying to situate newly discovered precepts, all of which will need future correction or improvement. And if you still don't **know** what I mean by this, **continue** and you will.

And whenever you get the chance, don't forget to throw up your hands and scream. I mean, have fun riding this ride as much as you can. It

supposed to be an out-of-this-world, wild ride. Everyone who ends up in Jesus' eternal kingdom will eventually begin this eternal joyride. But oh the difference for those who start now.

And we have seen that time is not as short as so many would lead you to believe. I'm guessing we have at least a decade or two. Of course this is not a lifetime. And when time's up—it's up. So, **...work the works of God while it is day** because **the night cometh, when no man can work** [John 9:4](#).

This brings us to the conclusion of this **study** and to the question from Peter that inspired it. Peter asks, *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be...?* Read the answers in [2 Peter 3:10-18](#) slowly and repeatedly.

***...the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest [or wrestle with], as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing that ye look for such things, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.***

But you surely **know** by now that this cannot be the end. In fact, congratulations if this is your second time through this **study**, and especially if you added a lot more side **study** along the way. And if this is your first time through, this is as far as I should need to take you to get you going on your own. Still, God willing I will get the chance to assist you further down this road we have traveled together. But ultimately the task falls on you. From now on your perspective must **continue** to change and improve forever as you become **partakers** and **fellowcitizens** in The Eternal Kingdom of God and of Christ as one of **the sons of God**. But even to those of you who

will put off this inevitability I say, ***Grace to you, and peace, from God our Father and the Lord Jesus Christ. Amen.***